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THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

Vpl. 48.]

B. E. 2483 JANUARY, C. E. 1940

[No. 1

BRAHMA VIHARA BHAVANA OR THE CULTIVATION OF DIVINE SENTIMENTS

BY THE VEN. DR. P. VAJIRANĀNA, Ph.D. (Cantab.).

Brahma-Vihāra Bhāvanā, the cultivation of the four divine sentiments, namely, Mettā, Karuṇā, Muditā and Upekkhā, has come to occupy a central position in Buddhist life and forms an essential preliminary in the field of mental training in Buddhism. From the ethical point of view these principles constitute the moral foundation of man and are indispensable to his happiness and peace.

The term Brahma-Vihāra is variously rendered as "Brahma-abodes", "Divine States", "Supreme Conditions", "Sublime Modes of Living". The word Brahma in this connection is to be understood to mean Sublime, Excellent, or Highest, in the sense

of faultless, clean and pure. It also implies the meaning of "Brahma", Supreme Being, in the Brahma-world. The Brahmas live with these pure thoughts: so the aspirant associated with them lives like a Brahma. Hence they are called Brahma-Vihāra or Higher modes of living.

In the Buddhist system the Brahma-Vihāras together with higher meditation tend to Nirvāṇa as the ultimate goal; but if they are not developed to that height, the immediate result is the attainment of the Brahma-world. So we read in reference to Metta, "If he realize no higher state (Arahatship), he is reborn in the Brahma-world". (A. V.

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342). Hence the name Brahma-Vihāra. All the four qualities of Brahma-Vihāra arise in an immeasurable field of emotion which embraces the whole wide world: they are therefore called "Appamaññā", "The Immeasurables". They are also "Immeasurable" in the sense that they include within their fold beings of all sorts and conditions, and therefore know no limit. Even if the meditation be directed towards a single being, the aspirant should develop them without setting any limit in quality or quantity. Taking this infinitude as the principal aspect of these mental states, the Abhidhamma calls them "Appamaññā".

1. *Mettā* :

Metta literally means "friendliness" and signifies the state of a friend. It means fraternal affection, unbounded love, or friendly emotion, free from lustful attachment. It has the characteristic of beneficence, or the promotion of good-will. Functioning for the good of others is its essence or property. Its manifestation or effect is the filling of the heart with love, and the removal of hatred. The linking of others with oneself in affection is its proximate cause. The suppression of ill-will is its consummation. Selfish love or lust is its failure, or opposing state.

When Metta is translated "love" it should always be understood to mean "friendliness"; for love in its ordinary sense is equivalent to the Pāli word "Pema" or "rāga" which mean passion, or sensuous attachment, and is inimical to Metta.

Psychologically Metta is the positive expression of the negative state, "Avyāpāda", the absence of ill-will. It corresponds to the first of the three constituent parts of 'Right Intention', the second principle of the noble Eightfold Path. It is in this connection that Metta leads to the entire cessation of hatred, or the pugnacious tendency of lower mind. For it is the antidote to anger, 'Dosa', or enmity which cannot otherwise be expelled. Metta becomes one of the ten principles of the Bodhisatta ideal for the attainment of the Buddha knowledge.

2. *Karunā* :

Karunā, rendered by "Pity", or "Compassion" means the emotion of the heart conducive to the removal of the pain or suffering of others. It is the kindness extended to others, furthering their happiness, preventing them from affliction. Its characteristic is the alleviation of pain and misery of fellow beings, or the bearing of pain oneself for the sake of their happiness. Anguish at the sight of others' suffering is its essence. Its manifestation is peace and harmless thought. Refraining from injury is its expression. The sight of the helplessness of those who suffer is its proximate cause. Elimination of cruelty is its consummation: its failure is distraction, or the production of sorrow. Karunā corresponds to "the sentiment of non-injury" as a constituent part of Right Intention, and is one of the great qualities and attainments of the Buddha.

3. *Muditā* :

Translated as "Sympathy", "sympathetic joy", or "Gladness", *Muditā* implies rejoicing at others' happiness or prosperity. Gladness is its characteristic ; absence of envy is its essence. Its manifestation is the destruction of dislike : the sight of the prosperous condition of other beings is its proximate cause. Its consummation is the suppression of envy and jealousy is its failure.

4. *Upekkhā* :

Upekkhā, usually rendered by "Equanimity", or "evenmindedness", means a balanced state of mind, through which one is able to contemplate with disinterestedness by assuming a central position, by focussing the mind between the two extremes of attachment and indifference. It has the characteristic of impartiality and the realisation of the quality of beings is its essence or function.

The suppression both of aversion and attachment is its expression or manifestation. Its proximate cause is perception of the heritage of kamma, "as beings are bound to the law of kamma and by its influence they become happy or unhappy". The elimination both of aversion and partiality is its consummation ; its failure is profane and unintelligent indifference. *Upekkhā* is also found as a constituent part of the ten perfections, and of the seven principles of enlightenment. But here it is distinguished as *Brahma-Vihāra Upekkhā* and it occurs in this actual

form in the fourth and fifth Jhanic ecstasy.

He who practises any of these four *Brahma-vihāras* will experience the happiness born of insight and will secure a happy existence. The purpose of these four meditations is to eliminate ill-will, cruelty, envy and lust respectively.

The practice of the four *Brahma-vihāras* may be divided into three stages : the duty of moral responsibility towards fellow beings is the beginning ; the purgation of the mind from the hindrances is the middle, and the manifestation of these qualities in thought, word and deed is the end.

Unlike the other forms of meditation this fourfold exercise in each case consists of the continual expansion of the particular sentiments involved, from the individual to the community, or from a single being to the many, and then from one quarter of the world to the other, and so gradually to the whole world and all that exists in it. So this form of meditation expands the field of its influence until the aspirant, becoming one with the whole universe, passes beyond all individual limitation.

In regard to the actual practice the aspirant should first begin with *Mettā* or friendliness and cherish the thought of good-will for the welfare of others, and should express its characteristic by doing good. Then thinking what he has seen or heard of the suffering of others, he should practice kindness by alleviating their suffering.

For its true characteristic is not the mere thought of kindness, but the removal of others' unhappiness. Next, having thus desired happiness for others and having removed their suffering, he should practise sympathy rejoicing at their prosperity. Lastly, he should practice these good thoughts in a state of even-mindedness or equanimity, the characteristic of which is to be equally balanced without partiality.

While the Buddhist system of meditation is essentially the way of self-enlightenment, followed for the attainment of self-perfection, the practice of the four principles of Brahma-Vihāra is the expression of higher sentiments of man towards his fellow beings. Of these Metta, boundless love or friendliness, emphasizes the positive nature of the self-sacrifice and devoted service of the aspirant, which is not confined to any one part or portion of existence, but is extended over the whole Universe to include all beings, from the highest to the lowest, and from the greatest to the most minute form of life. Metta, as exemplified in the Buddha and expounded by Him, is not merely a spontaneous exhibition of emotion, but a sustained and positive mental attitude of service, good-will and friendship, which should be manifested in deed, word, and thought.

The exercise of Metta tends to the cultivation of the sentiment of good-will rather than meditation itself. In the field of meditation it is introduced as indispensable to the purification of mind from anger

and malice. Metta expresses the mental attitude of a good man in relation to his society as well as his fellow beings in the external world. Furthermore it is the outlook of the man who neither tortures himself nor inflicts injury upon others, but "lives satisfied, tranquil, and cool, enjoying the happiness of serenity, being himself a Brahma."

From the practice of Metta, as set forth in Buddhism, the following blessings are to be gained :

"Happy he sleeps ; happy he awakes ; he dreams no bad dreams ; he is dear to men ; dear to non-human beings. Devas guard him ; fire, poison, or sword come not near him ; easily his mind becomes calm ; his complexion becomes serene ; he passes away with his mind free from anxiety and confusion ; if he realizes no further attainment, he goes to the world of Brahma."

The meditation upon Metta contains the following lines which summarize the whole method as set forth in the Buddhist Scriptures :

"Seeing all beings wishing to be happy as one-self,

Let him practice love to all beings as follows :

May I always be happy, free from ill,

So be my friends, indifferent ones and enemies.

May the beings of this country always be happy,

So be those of foreign lands and of other worlds.

Countless beings and living
things over all the world.

All persons, all creatures, and
all that have come to exist,

And all those of male and
female kind,

All worthy and unworthy ones,
All in the ten directions, includ-
ing gods, men and unhappy
ones,

May they all be happy ! Be free
from ills !"

WEAKEST FIRST

By BHIKKHU METTEYYA.

Boundless is the tenderness of the Buddhas. They feel for all, and minister to the weakest first.

In the *Saccankira Jātaka*, we read the touching story of our Bodhisatta's just and beautiful conduct of tending the most weak first.

Long ago, says the Text, the Great Being was born in a wealthy Brahman family of the kingdom of Kāsi.

Wearing the yellow robe for all men's sake, He retired into sylvan solitudes, built a hermitage of leaves by the crescent-shaped bend of a river, and dwelt there, desireless.

Now, one evening, a great storm came on, and darkness covered the land, and rain fell in torrents. And at midnight, the Holy One heard the pathetic cries of a human being in great distress.

"Yea, this fellow-creature must not perish before mine own eyes," said the Compassionate One to Himself, and He hastened to the river-side, saying, "Fear not, good friend." Plunging into the fierce flood, He beheld a man clinging to

the trunk of a tree. And swimming near that tree-trunk, He seized hold of it by one end, and drawing it into the bank, set the afflicted stranger safe upon the land.



A modern Cambodian interpretation of the Putigattatissa episode.

—By courtesy of Madam Karpeles.

Then, on the tree-trunk, He saw three other fellow-creatures,—a rat, a parrot, and a snake.

They were wet, tired, and shivering through cold.

The Bodhisatta, carrying the three weaker ones in His own hands, and followed by the youthful stranger, went to His hermitage and lighted a fire to comfort the Beings He had saved.

*Now, as the mouse was the weakest, the Bodhisatta took it first, and warmed it very tenderly.**

Then He took the parrot, which too was very wet and weak, and warmed it by the fire. Then He attended on the snake. *As the young man was the strongest of the four, the Merciful One tended him last.*

This done, the Great Being brought food and fed the mouse first. Then He fed the parrot, the snake, and the youth. Now, it happened that the young man, was a prince, an heir to a throne, the son of the King of Kāśī.

And he was enraged at the just and merciful conduct of the Bodhisatta who attended first on the most weak.

And he conceived hatred against his Saviour, saying to himself, "Behold ! this rascally hermit regards not my royal birth, and gives brute creatures precedence over me. If ever I become king, I will wreak vengeance on Him."

And, ever since our Master taught and established this most noble and merciful principle,

*"Sweet peace hath spread between
all living kind,
Man and the beasts which serve
him, and the birds,
On all those banks of Gangā where
our Lord
Taught with His saintly pity and
soft speech."*

And great monarchs followed in the footsteps of the Benign One and protected the weak and the deserted. During the Golden Age of Indian Buddhism, the world witnessed the completest expression of *Ahimsā*, the consummation of compassion.

Providential love towards and protection of the weak is a royal duty taught by the Lord Buddha.

In many beautiful *Suttas*, the All-Compassionate Lord begs of the world to refrain from *Dubbala-Ghātikā* (Sanskṛt=Durvala-Ghātikā), the destruction of the weak, and to be good and gracious towards them. In the *Cakkavattisihanāda Suttanta* the Master exhorts righteous monarchs to protect all men and the dumb friends, and to minister unto them. Whoever reads this noble passage from the *Suttanta* cannot but be struck with the perfect similarity it bears to the life and action of Asoka, "the greatest of kings."†

In the fifth of his Nine Pillar Edicts, Asoka shows his mercy towards the weakest of Living Beings, saying, "Even chaff with insects must not be burnt. Forests, for nothing or for violence to Living Beings,

* " pity makes the world
Soft to the weak and noble for
the strong."

—LIGHT OF ASIA, Book the Fifth.

† Mr. H. G. Wells in his, "Short History of the World",

must not be burnt. The living must not be fed on the living."

In the Edict on Dhamma-mangalas, Asoka, mindful of the *Sigālovāda Suttanta*, shows his tender regard for the weakest in the household by declaring that the first Dhamma-mangala was the proper treatment of servants and employees.

To the weaker nations, to the unconquered borderers and aborigines, Asoka was brother, father and protector. "He created a ministry," says Mr. H. G. Wells in the *Outline of History*, "for the care of the aborigines and subject races." In the Junagaḍa Edict, the gracious Emperor says to the unconquered weaker peoples:—

"I desire them freedom from every fear. It is my desire that they should have only solace and happiness from me, not grief.

"I desire them to practice the Dhamma by taking me as example, and to gain both this world and the next."

In the same Edict, to his High Officers, the Emperor says:

"And for this end am I instructing you, that I may obtain discharge of the debt I owe to Living Beings. For this purpose I exhort you, make known to you my will, my determination, and my promise inviolable.

"Therefore, act thus ; perform your duties ; comfort them. 'The King', let them realize, 'is to us even as a father. He feels for us even as he feels for his own children. To the King we are as his own children'."

In the *First Pillar Edict*, Asoka mentions the *Anta-mahāmātras* appointed by him for the material, moral and spiritual welfare of the unconquered weaker peoples. Taking the *Cakkavallisihanāda Suttana* as his model, in this Edict the Emperor says:

"This is the right way : maintenance by the Dhamma, regulation by the Dhamma, giving happiness by the Dhamma, and protection by the Dhamma."

In the Thirteenth Rock Edict this servant of the Lord Buddha says that he desires towards all Living Beings freedom from every injury and protection.

Harṣa, the Great King and Meghavāhana of Kashmir too were protectors and helpers of the weak.

The great Buddhist kings of Siri Laṅkā too were most gentle and merciful to the weak. Gāmaṇī Abhaya, the builder of the Great Shrine of Suvapṇamālī, fed the cattle of his kingdom with honeyed grass. King Gajabāhu went about the city in the guise of a peasant to help the poor. King Buddhadāsa soothed the sufferings of even ailing snakes. And so delicate was the sympathy of the kind-hearted Dappula, the Second, that he sent food, garments and ornaments to destitute ladies.

And this hour, when humanity is in the bitterest strait, when hearts are heavy, when the skies are dark with grim clouds of war, when earth is wet with blood and tears, may the followers of the All-Wise, All-Com-

passionate Lord strive with utmost courage to banish sorrow and suffering.

Let them broadcast their Master's merciful Message of Deliverance and

Peace,—the Message to minister to the weakest first, to nurse the sick, to feed the poor, to forgive, to forbear, to love, to help, to rescue, and to comfort all Living Beings.

OUR STREET

BY FRANK R. MELLOR.

I stand on my door-step and sniff the morning air. It is warm but a generous warmth tempered by the chill of the previous night and the coming Autumn. Not a single cloud is in sight and the sky is blue—not the glaring blue of the tropics but the tender blue shaded by an indefinite pearly white, of my native land. The sun cannot be seen from where I stand, but its rays bathe the little street with a generous but kindly glow.

It is a pretty little street with its small old-fashioned houses and diminutive front gardens. It runs down into a hollow and up again, like a strung bow before it has been bent by the archer. It has been newly paved and the side-walks are white and clean. The road-way has been newly tarred and strewn with yellow sand, so the whole vista is a pleasant one.

With open doors my neighbours are busily engaged in their household duties and some of their children with happy shrill voices are playing on the side-walk before their

houses. They sing as they play. The words of their song cannot be distinguished and are doubtless silly, but the lilt of their voices blends pleasantly with the warm sunlight, the blue sky and the green of the little gardens.

Two neighbours are talking across the railing which bounds their gardens. Not a man is to be seen. They are abroad earning their living.

My heart goes out to these people. A kindly race—peaceful, law-abiding and generous; their hopes bound up in their families, their houses and their few simple amusements; caring little for aught else. They are my people and I am of them. For countless generations our blood has mingled until, although each still thinks himself a separate unit, we are in reality as much a whole as the drops of water are one with the ocean.

I hear the drone of an aeroplane and my thoughts change. In my imagination the sound increases to a roar. There are several aeroplanes.

Suddenly, with deafening explosions, huge volcanoes spout out of the newly gravelled road; the houses crumble and where there was song and pleasant talk, echo shrieks of agony and fear.

My little friends lie—a crumpled heap of blood-stained clothing upon the pavement, and from the heaps of debris which once were houses, come groans and sounds of weeping. Above all hangs a sense of fire and an acrid choking smoke.

And why???

Very few of these kindly people could tell you why! They murmur of a place called Danzig, which they have never seen or hope to see

and which few of them could point out upon a map.

The people of that town are doubtless kindly people like themselves, having no wish to quarrel or take blood.

But one man mad with power, which he mistakes for greatness, and drunk with the lust of greater power to maintain that which he already possesses, has said such things must be, and none dare say, "We will not do it".

Oh, Metteya!* is it not time for Thy coming? Is it not time?

* Buddhists believe that when the world has need of him, another Buddha, entitled Metteyya, the Buddha of Compassion, will come and bring peace.



THUPARAMA
the oldest Dagoba in Ceylon.
Photo by Raja Hewavilarnne

BUDDHISM OR SPIRITUALISM

BY SISTER VAJIRA.

Mr. Jackson's article in the November Maha Bodhi Journal is just a little out of date in its treatment of a subject which is taken seriously by very many people.

During the last few years, especially since the European War of 1914-1918, numerous books have been written on the subject of Spiritualism, most of them by eminent authors, scientists and Professors.

Spiritualism is one of the most vital subjects of the day—and what is important—a great deal of new light has been thrown on the subject.

Most of these books are written by men who sought to analyse the doctrine very carefully and who were not biased in favour of the subject.

One of the old-fashioned beliefs regarding Spiritualism was that a medium was absolutely necessary as an intermediary between the "departed Soul" and the communicant. For years this was one of the laws taught by the teachers of Spiritualism. But to-day we find that a medium is not necessary, it is not a law. Another principle was, that the medium had to have what was called a "guide", or "control". Another principle advanced was that this person had to go into some peculiar mental and physical trance in order to receive these "messages".

However, certain eminent persons, experimenting along independent lines, reveal the interesting fact that they have received these same "spirit messages" without going into any physical or mental trance, when there is no regular medium, and when the person receiving the "messages" has no "guide or "control".

Some years ago, I paid a visit to the Headquarters of the Society for Psychical Research in London. It was my first attendance at a Séance meeting. I did not go because I wanted to receive "messages", but simply as an ordinary visitor who was interested. The Secretary, at the start, announced that I had "blue lights flickering around my head." I paid my admission fee and joined the others seated in a circle in the séance room. The medium went into her trance. Her "guide", I remember, was called Bell, and was supposed to be the spirit of a Hindu girl. When my turn came to be told things, I was informed that a dog was lying at my feet, I had a bunch of flowers in my hand and that the "person" who was standing behind my chair had "*not* committed suicide".

The man who was seated on my right was very anxious to get information about his little daughter who had apparently died only a

short time previously and I remember him expressing his satisfaction at the assuring message which he received.

After the meeting had broken up, the woman who had been sitting on my left told me that I was "not a believer" and that the dog mentioned by the medium belonged to *her*, not to me!

Spiritualism, in all its forms, has its own particular appeal in every country. There are just as many mediums in Ceylon, India, Burma, Tibet who go into trances, become "possessed", utter the wildest statements, as there are in England, America and France—and reading the pronouncement uttered by Lord Buddha on the subject of psychic phenomena—"it is because I see danger in the practice of these mystic wonders that I loath and abhor and am ashamed thereof"—we may rightly conclude from this statement alone, that the same sort of confused and indiscriminate dabbling went on in His day, 2,500 years ago, as it is going on to-day in all parts of the world.

Now what is the truth behind all the claims of Spiritualists with their proofs and manifestations?

To many people who have suffered through the loss of loved ones, Spiritualism has proved, for a certain time, the greatest comfort. To many, Spiritualism is a Religion, a prayer. So let us, as far as possible, avoid giving unnecessary offence and mental hurt.

I do not know of any school or group of people in any oriental

country who carry on research work on scientific lines, dealing with psychic phenomena—to find out what laws are operating behind the manifestations of "mysterious happenings" and "miracles". All such investigations, inquiries, tests, and experiments seem to have been left in the hands of European Schools.

Mr. Jackson in his article draws our attention to the well known incident, "when that great scholar and investigator Mr. F. W. H. Myers left a sealed envelope, and undertook to try to communicate its contents to his S. P. R. Colleagues after death. What happened when he did die was that messages galore came through the medium from his alleged 'spirit' but the description they gave of the contents were all incorrect." Mr. Jackson also mentions a fact which is well known when he says, "No historical mystery has ever been solved by Spiritualism, no scientific problem answered, no ethical or ascetical doctrine superior to that already given by teachers on earth ever yet bestowed."

The Pāli word for psychic powers is Iddhi. In one of the Suttas of the Majjhima Nikāya, viz., Mahā-Sakuladāyī Sutta, Buddha, in enumerating the methods of teaching his pupils or disciples, includes the following instruction ;

"Puna ca param Udāyī akkhātā mayā sāvakānaṃ paṭipadā yathā paṭipannā me sāvakā imamhā kāyā aññīnaṃ kāyaṃ abhinimminanti rūpaṃ manomayaṃ

sabbhāga paccanham abhinin-
driyam"

which in English means, "Moreover I have shown my disciples the way whereby they call into being out of this body another body of the mind's creation, complete in all its limbs and members, and with transcendental faculties."

Buddha then continues—"It is just like a man who should draw a reed from its sheath—or snake from its slough—or a sword from its scabbard—recognizing that the reed, the snake, or the sword was one thing and the sheath, slough or scabbard was another; the one being drawn out of the other."

Other psychic powers are also described but the above quotation is in keeping with my subject for it gives a very apt description of what is known to Western scholars who study psychic phenomena as the "psychic body of a human being and which is subjected to all the laws of Anicca."

The vast majority of people either know nothing about the "the thought body", or else they pick up a lot of useless information from fiction books or go to some self-appointed teacher who is misinformed himself about the law operating on this particular subject.

Those earnest students who do want to know the truth about psychic phenomena, and who want to use the "thought body" consciously for the benefit of others, as Buddha did, find that a definite training with an exacting technique is necessary.

Some people are able apparently without training to manifest themselves in the "thought body" with conscious ease, but their ability is due to some development in a previous birth. Very few of them know the causes of the manifestation.

The European schools which investigate psychic phenomena and those, and only those which possess a store of knowledge collected for thousands of years, and which are working on the latest scientific lines, guard their teachings very carefully and do not give out technical information on the above subject to all and sundry for the very good reason that not all the "thought bodies" of people possess the "transcendental faculties" as stated by the Buddha.

With many men and women who unconsciously fall into a relaxed condition, especially at night, their "Psychic bodies" escape and wander aimlessly without any method or reason.

Well, suppose the objective or every-day mind is that of an evil-minded person, who is deceitful, dishonest and ready to tell lies, then the wandering "psychic body" of such a person will easily and cleverly lie about everything given the opportunity especially if it can gain some experience.

One very suitable condition is to be found when a group of men and women assemble in a room for the so-called manifestations of the "spirits" of the dead where the medium is in a stupor and all the other sitters are in tune and sym-

pathy with the medium, with an attitude of mind like an open door to permit indiscriminately any passer-by to come in with the invitation: "Come in and commune with us. You are a bearer of good news, and we will believe all you say for you are an immortal spirit."

So these "psychic bodies" may pose as parents, friends or relatives, and may take from our own minds and the medium's mind enough facts to prove their contentions.

But the student or the disciple who is ever mindful of his conduct and thoughts, who is spontaneous in his every-day kindnesses towards others, and who seeks to benefit

others by all ways and means will be eventually, in possession of, as the Buddha states, "*abhinindriyam*" or "transcendental faculties" in both bodies, whether he be working unconsciously or after a long training consciously, in the "body of the mind's creation."

All I have attempted in this article to do is to introduce a fresh aspect of thought on the Spiritualism of the Séance Rooms.

If any orthodox Buddhist is convinced that he is able to give me a different interpretation of the Pāli passage quoted above, indeed I shall be pleased to receive it, and consider it in relation to the information which I have given.

"B E C O M I N G" AND THE AWAKENING OF A NEW CONSCIOUSNESS

BY ANAGARIKA B. GOVINDA.

The extent and specialisation of human knowledge have made it almost impossible for the average man to form in his mind a picture of the world in which he lives. Though science has solved many problems which formerly appeared to be insuperable, each solution has produced a host of new problems, so that Ouspensky rightly says that "the number of unknown facts in every region of scientific knowledge is rapidly increasing; and the unknown threatens to swallow the known—or

the accepted as known. One might define the progress of science, especially latterly, as a very rapid growth of the regions of nescience."

Paradoxical as it sounds, the growth of knowledge as a whole has made us poorer individually, it has deprived us of the intelligible universe in which previous generations lived. To them the different fields of knowledge were a living unity which was present in the consciousness of every educated man and formed the adequate background of his spiritual

outlook. This was why they possessed culture.

If again we want to convert our present civilisation into true culture, we have to find a way back to the unity of our knowledge, or rather to the knowledge of a new unity, to the conception of a universe which gives sense and meaning to our existence and a higher purpose to our science which otherwise will only increase our material bondage.

It is, therefore, to be welcomed if an author with a clear understanding of modern science and the vision of a poet creates before our eyes a comprehensive picture of the universe of contemporary knowledge, not as an enumeration of achievements but as a genetic story of events and conditions. This has been done by Frank Townshend, author of "Earth" and "Heaven", in his latest book which bears the significant title "Becoming".*

Without losing himself in details and technicalities he has welded together all essential findings of scientific investigation and brought them to life by showing their inner significance and by penetrating them with profound human insight. Thus, what he has achieved is not a rigid system but the organic unity of a universal history.

In spite of the laws which he deduces from the facts of experience, he is never side-tracked into any form of dogmatism or the postula-

tion of anything that is final or absolute, but recognizes that the nature of the universe is an eternal becoming, in which both polarity and continuity, necessity and freedom, have their place.

But Frank Townshend does not confine himself to a description of the past and the present and an analysis of the human mind in all its different moods and stages of development through which each of us had (or still has) to struggle. In the last chapter the book culminates in a truly prophetic vision which is fascinating as well as convincing, because all the trends of universal development seem to point in that direction: the possibility and necessity of a higher type of consciousness, and, with it, the appearance of a higher type of man. Just as animal consciousness grew out of the latent consciousness of plants, and as the human consciousness developed out of animal consciousness, so the consciousness of "urth", or the "urthman"* as Townshend calls him, develops out of the dim consciousness of man. Those who have understood the great possibilities hidden in the human mind and the opportunities given to each human being by the fact of its humanity, will strive for this re-birth of the spirit, the realisation of "the relationship that unites us to everything that exists" which leads to conscious unity with the universe. But to go

* Published by George Allan & Unwin Ltd., London, 1939, (Cr. Octavo, 137 pp., price 6 s.)

* "The root "urth" is connected with the roots of the words "urge" and "worth" and has something of the meaning of "becoming" (p. 107).

this way we need courage. "The animals that chose the path of protection ; who developed shells, armour, camouflage, hiding-places, fortresses, did not choose a path that led to manhood. So too we, if we take the way of self-protection ; . . . if we attempt to maintain our own standard of living at the expense of the rest of the world ; if we shut our eyes to reality ; we will not be choosing the way of urth." (p. 133).

So the courage which is needed is the courage of self-restriction and self-mastery, not of aggression and domination. "Rather, the will to dominate would be an obstacle to the attaining of urth. For just as those animals who seem to have aimed at dominating the animal world, and who took the obvious path to that end, namely, the acquiring of ever greater means of aggression, took a direction that did not lead to manhood ; so, too, man who aims at dominating his kind, and who takes the obvious road to that end, namely, the creating of ever greater means of aggression, of more powerful argument, is taking the direction which does not lead to urth." (p. 113).

I think this is a most interesting and true statement which, especially in our times, deserves the greatest attention and will give hope to all those who have lost faith in a law of justice or in the possibility of a better world in the presence of wholesale slaughter and suppression

that are going on unchecked among "civilized" peoples. Let us hope with the Author "that the forces of destruction are the helpers and purifiers of becoming" and prepare the ground for the realisation of the urthman who "indicates a new direction, a new way of life, without attempting to limit man's freedom of choice. By his care and love of man his own life is enriched." Is this not the picture of a true Bodhisatva? But, if so, should he then be thought of as belonging to the future exclusively? Certainly not. The urthman has already made his appearance. "He came in the persons of founders of religions, sages, philosophers, poets, and mystics ; and there is doubtless an unconscious element of urth within every faithful worker of whatever kind" (p. 108).

"His instruction has aimed at enabling man to master the past within himself so that man may be free to follow the new way if he will." (p. 112). This way, however, "demands the greatest love, courage, freedom, and self-mastery" (p. 137), it is the path of enlightenment.

In the light of this path science again serves a higher purpose and is linked up with a nobler life in which the narrow horizon of our egocentric outlook is widened into a universal perspective in which all our human problems find their ultimate solution.

CHARITY IN BUDDHISM

BY SRI R. RATHMANATHAN.

One of the most important, and perhaps the most fundamental doctrine of Buddhism is *Dāna* or Charity. It is the first of the *Pāramis*, that is to say, the first of the qualities necessary to become a Buddha. Taken in conjunction with "*Sila*" and "*Bhāvana*" it forms the foundation of all Buddhist teaching. Without practicing it to its fullest extent, nobody can attain to Arhatship. It is however necessary to well comprehend the meaning of this Doctrine, as it is liable to be misunderstood.

The word "*Dāna*" like most other terms in Buddhism, is very difficult to be rendered correctly in the English language. In its widest sense it means "charitable giving". The definition connotes three things—the giver, the manner of giving and that which is given. According to the teaching of Buddha, the givers are of three types—

- (1) Those who give leavings ;
- (2) Those who give shares equal with their own ;
- (3) Those who give at a sacrifice to themselves.

Of these the first is the lowest type. But even they will receive a reward, though it will be very small. The last mentioned are the noblest givers. Their deeds adorn the pages of history, and the Lord Buddha

encouraged his followers to emulate them.

There are numerous instances to prove that the Buddha himself practiced the sacrifice of giving. The *Jātakas* are full of noble examples in which the future Buddha gave away all, even his life, and this in one case simply for the purpose of feeding with his own body a starving tigress and her cubs.

Buddhism, however, makes a decided distinction between the prudent giver and the imprudent one. To the latter class belong those who, though themselves in debt, will still give to others. This is condemned in Buddhism. A prudent giver, on the other hand, is one who eschews these faults. And as the givers are of three types, so too are the "*dānas*" or donations, *viz.*—

1. Donations of material substances, such as money, clothing, food etc.
2. Intellectual and moral donations,—education, the preaching of sermons.
3. The spiritual gift,—the teaching of the way that leads to *Nibbāna*.

Even a poor man can practice charity. According to the Buddha, the teaching of noble ideas is of higher value than the "*dāna*" of mere gold. Charity can be practiced even in thought, for thought is

mighty and silence often powerful. A compassionate thought and a sympathetic word are in themselves a means of getting for a person much merit.

This is called "Maitri" or Liberation of Love, of which Buddha says in the "Itivuttaka", "all the material means in this life, oh ye monks, to acquire religious merit, have not the value of the sixteenth part of Maitri" and in another passage He declares that to produce Love in one's mind for a single moment, is a more commendable deed than to distribute among the poor thrice daily a hundred measures of food. This is a unique feature of the doctrine of charity as preached by the Buddha.

The Buddha makes no distinction of person. He extends His love and charity with supernormal generosity to rich and poor, fortunate and unfortunate, ignorant and learned, old and young; all receive from the heart of the true Buddhist the same charity, since he gives not for pomp but for the nobler purpose of overcoming himself. The consolation and the alleviation of suffering that come to the recipient are matters of secondary importance. There are certain people, however, to whom material charity should not be extended. These are the gambler and the drunkard for they are bound to misuse the substance received. But it is not wrong to give to a rogue, because he will not waste it, and by appeasing his hunger, may be pre-

vented from doing an immoral act, such as robbery.

There is still another exception. Some books say that the higher the moral greatness of the recipient, the greater the merit to the giver, hence the giving of a "dāna" to a spiritual man is of greater merit than the giving of a "dana" to an ordinary man.

The motive of giving is also of great value. It must be "charity for charity's sake", and not a desire for fame or to gain merit.

Charity must not be given with bickering. There are many charitably minded people who are in the habit of not giving to one in need without first subjecting him to a lecture on his faults.

This behaviour is condemned by Buddhism, which holds it more meritorious to courteously refuse than to subject the donee to an ordeal of reprimand.

Some again are in the habit of money-lending, and when, at times, they cannot recover it, they comfort themselves with the thought that they have given in charity. But this is not correct according to Buddhism because at the time of giving there was no charitable motive. Thus in the doctrine of charity, as propounded by Buddhism, motive holds a paramount place.

The value of charity has been highly emphasized by the supreme Buddha. It blesseth him that gives and him that takes. And, as already pointed out, it can be practiced by the poorest of the poor.

SORROW AND ITS CAUSE

BY MG BA, B.A., B.SC.

It is a common belief in all religions that this is an evil world, and what every religion seeks for is the Way to escape from the wickedness of the world and attain Perfect Happiness. Life, according to Buddhism, suffers from a disease called Sorrow and Misery. To understand what this Sorrow and Suffering are and to discover the Cause of this Sorrow and Suffering is what the Buddhists consider to be their object. To reveal the nature of the disease and to show the remedy, Buddha had appeared in this world as the Greatest of All Physicians. The reason, according to Buddhism, why there is Sorrow and men in this world are unhappy is because life is an illusion. What do I mean when I say that 'I live' or that 'I exist'? In a previous article, which appeared in the March number of this Journal, I have stated that, in our investigation of the subject, we find that there are two aspects of it which engage our attention. Whenever we associate ourselves with what is external to us, we are concerned with what happens in the World of Physics and also with what happens in the World of Senses, as well as the relation between the two. I have cited as an illustration the case of 'Seeing an apple'. In this event of 'Seeing an apple', there is the external physical object which has given rise to the

mental object, the intervening medium being the physical phenomenon of an image produced in the eye. It is the latter which the observer is aware of and not the external physical object. We have no direct knowledge of the physical object as it exists in the outside World. If it were not for the fact that a phenomenon occurs due to the presentation of the object in the field of vision of the observer, the object has virtually no existence as far as the observer is concerned. Unless there is a phenomenal occurrence, there will be no consciousness of the object. On the other hand, consciousness of an object will arise, so long as a phenomenal occurrence of the object takes place, although the object itself may no longer be in existence at the time. To make this clear, take the case of a distant star, which is so far away from us that it takes a thousand years for its light to reach us. Waves of light from this star enter our eye and an image of it is formed on the retina and we say that we see the star to-day, but the star may have disappeared and had ceased to exist for the past 999 years. The truth of the matter is, it is only in our imagination we are conscious of the star being still in the sky to-day, although it is not really there now. Whenever, therefore, we say we see an object, our mind insists on fixing its

attention on it as an outside object, refusing to allow that it is only an image inside the eye, which leads us to imagine that we see the object outside of us. However, we never directly see the outside object. We are aware only of its sense image, but we mistake it for the object itself. Our consciousness of an object, according to the Buddhist point of view, arises in this way. The impingement of the image of the object, the *rupārammanam*, on the retina of the eye, the *cakkhu pasāda*, results in the uprising of the five-door-sense-attention, *pañcadvāravajjana*, followed by the sense of sight, *cakkhu-viññānam*. At this stage what is seen is only the image of the object that appears on the retina of the eye, and the observer is merely aware of the fact that an object has appeared in his field of vision, without any knowledge of its features. Then the receptive faculty, *sampajicchana*, followed by the investigating faculty, *santīrana*, and the determining faculty, *vitthambana*, intervene, when there comes into play the apperception or full cognition, which is held to occupy generally seven thought moments, known as the seven moments of *javana*. It is at this stage of apperception (*viññāna-kkhandho*) that the observer interprets the sensory impression in the light of his past experience and fully appreciates the objective significance of it. Here memory of past experience (*saññā*) comes to its aid calling forth the creative faculty (*sankhāra-kkhandho*) by which a mind portrayal or mental picture (*rūpakkhandho*) of

the object is created, bestowing on what it takes to be the object, all sorts of attributes, qualities and functions, pleasant or unpleasant, desirable or undesirable, good or bad, judged by the standard of his past experience. In this sense feeling (*vedanā*) is involved. It will therefore be seen that full cognizance of an object, when it is seen by the eye, is the result of the creative faculty of the mind. The qualities such as form, figure, shape, colour, etc., with all their details, giving rise to desire and craving or dislike and repugnance, attributed to the object, are the result of what imagination has created and, therefore, what the observer sees is a fantasy, a mere phantom, a figment of the brain, *Anatta*. The physical object in the outside World of Physics, does not inherently possess these qualities or attributes. It only consists of an aggregation of the Four *Mahābhūtas*, the Four Fundamentals of matter, namely, *Paṭhavī* (Tangibility), *Tejo* (Thermal Energy), *Āpo* (Cohesion), and *Vāyo* (Motion).

Again, when we consider the sense of sight produced in us whenever an outside object appears before us, the only impression made on our bodies by external objects is the image upon the retina; that image is only formed when we turn our eye in the right direction to allow the waves of light that have been reflected from the object to enter our eye. Though these waves are incessantly beating on the outside of our sense organ, when the eye-lid is closed, they make no sense im-

pression, unless we allow them to enter by raising the eye-lid. It is not then any volition from within us that goes out to seize upon and grasp the truth from nature, but the phenomena are, as it were, forcing their way into our consciousness, which however perceives only what it conceives to be the object, concepts based on those sense perceptions. All intellectual thoughts or concepts, based on sense perceptions, are therefore secondary, indirect and not free from personal prejudice. We therefore have no direct knowledge of what really exists in the outside World of Physics. Nevertheless the physical objects in the outside World are real but not as one sees them and they are entirely independent of our existence or our awareness. They only consist of aggregates of the Four *Mahābhūtas*, the Four Fundamentals of Matter. Our knowledge of the external objects is thus founded on unreliable materials. We therefore mistake the image for the object, the shadow for the substance. Ignorance of this leads one to Delusion, in which imagination plays a great part, giving rise to craving for what does not really exist. As a matter of fact, the apple that appears before the observer is real in the sense that it has substance, an aggregate of the Four Fundamentals of Matter, but it is doubtful as to whether it inherently possesses other qualities such as fragrance, lusciousness, etc., as realities or whether these qualities exist only in the mind of the observer. Buddhists countenance Conceptual-

ism by holding that copies of things exist in the mind as ideas. At the same time they do not deny Realism, for they hold that Four *Mahābhūtas* do exist in reality.

Now coming to the question whether 'I' exist, 'The World exists', the answer to it is that 'I-am' is real, The 'World' is real. They do exist in the real sense, but not in the way an observer perceives them. As far as his perception of 'I', or of the 'World' is concerned, it is a delusion, for what he sees is the phantom, the mere figment of the brain which his mind-consciousness (*Mano-viññānaṃ*) has created out of the image that appears in the eye. Thus there are two 'I's', two 'Worlds', the 'I' that is real and has a being in the World of Physics, and the 'I' that appears to an observer in the World of Senses. The latter 'I' consists of the conscious Mind and Matter, which, in Buddhism, is known as *Nāma-Rūpaṃ*. In the *Cula Niddesa*, Buddha says:—"Nāmaṃ *eko anto*, *Rūpaṃ dutiyo anto*, *Viññānaṃ majjhe*".—According to Buddha, the ordinary Conscious Mind, *Nāmaṃ*, is one extreme, the Mental Object, *Rūpaṃ*, is another extreme. (One extreme or Error is the Wrong View of a Permanent Living Being; the other extreme or Error is the Wrong View of the Non-existence of a Living Being). Independent of these and in no way associated with them is the True *Viññānaṃ*, *Viññānaṃ Majjhe*, which alone is the Mean between the two extremes and therefore real. *Nāmaṃ* and *Rūpaṃ* are relative; neither can exist indepen-

dently of the other, that is, they are mere correlatives, they have no reality. What is real and therefore absolute is *Viññānaṃ Majjhe*. Hence the 'I' which the observer takes to be identical with *Nāma-Rūpaṃ* is not real. The *Nāma-Rūpaṃ* apprehended by an observer garbed in the forms of 'Man', 'Woman' etc., whenever there arises a sense impression of a living object, exists only in the mind of the observer, a mere phantom. Nevertheless, what causes the phenomenal object to arise is the physical object of the World of Physics, namely the Sentient Being which consists of *Viññānaṃ Majjhe* and Four *Mahābhūtas*, Aggregates. However in his delusion the observer believes that he perceives the external object not knowing that a mental object created by his own mind, is all that he is aware of. This leads to *Sakkāya-diṭṭhi*, Wrong View of 'I' or a living being. As a matter of fact, whenever one becomes aware of oneself or of another living being, there are three different aspects to be considered, namely,—

- (1) There is the real 'I', the Individual Living Object, made up of *Viññānaṃ Majjhe* and Four *Mahābhūtas*, Aggregates, which are real.
- (2) There is the sense image of 'I' or the living object.
- (3) Based upon the above two factors, which ordinary consciousness is not aware of, a third factor arises. Ord-

nary conscious mind shrouded in the dark atmosphere of *Avijjā*, Ignorance, and swayed by *Tanhā*, Craving, conjures up a vision of 'I', 'Man', 'Woman' etc., a mere thought form, which is however mistaken by it for the real living being.

Whenever, therefore, an object comes into the field of vision of an observer, his knowledge of the object is derived solely from his conception of the image on the retina from which he infers the physical object in the outside World. His knowledge of it is therefore inferential; and steeped in Ignorance, *Avijjā*, and swayed by Craving, *Tanhā*, the observer attributes to it all sorts of agreeable or disagreeable, attractive or unattractive qualities. In his mistaken notion, however, he believes them to be qualities inherent in 'Man', 'Woman', etc., although they are merely those of his own creation. For example, a starving dog chews an old dried bone, devoid of any flesh or sinew, and after a time gets pleasure from what it imagines to be the taste giving qualities of the bone, whereas the taste that it gets is that of his own saliva and other fluids that exude from his mouth.

The observer, being a *puthujjana*, a worldly unenlightened person, fails to distinguish the three different aspects whenever an object comes into his field of vision. He imagines and believes that he sees only one, the object that appears before him in the outside World, and if it is an

animate object, he imagines he sees a 'man' or a 'woman' etc., whereas the 'man' or 'woman', he sees is merely an idea that exists in his mind only, a fantasy. 'Man' or 'Woman' etc., as he usually conceives them to be are not real. They are merely a convention, a *paññatti*. What really exists, the real or paramattha, is the combination of *Vinnānaṃ Majjhe* and Four *Mahābhūta* Aggregates which have not, in reality, the attractive, desirable, lust provoking, or undesirable, hate provoking qualities. 'Man' or 'Woman', which is only a product of imagination, assumes all these attractive or repulsive qualities when the observer distinguishes in them certain derived qualities such as colour, taste, odour, shape etc., which make their appearance when suitable conditions prevail, but which are not inherent in physical matter or material body of man or woman. Thus it is these derived physical characters together with the observer's prejudiced notions gained in the past, which bring about the fanciful idea of a 'man' or 'woman' with the attributes wrongly believed to be their inherent qualities.

What is attractive or repulsive, good or bad, is only a relative idea. To the vulture, a piece of rotten meat is attractive and agreeable, because it has a lusty desire for it, although it is repulsive or disagreeable to a man who has no desire for it. It is lustful desire, merely a prejudice which makes the vulture like it, and it is want of desire and prejudice which makes the man dis-

like it, each having his own idea of what is agreeable or disagreeable. Similarly the agreeable or disagreeable qualities in a 'man' or 'woman' are merely ideas or notions due to the observer's prejudice. There is nothing definite or absolutely true about what is agreeable or disagreeable, good or bad, so long as our judgment is based on knowledge depending on our sense consciousness and we employ a mind full of prejudice from wrong notions of the past.

Enlightenment to realise our error is only possible when the mind is purged of the defilements, Craving, Conceit, and Wrong View (*Tanhā*, *Māna* and *Diṭṭhi*). First, it is *Diṭṭhi* i.e., *Micchādiṭṭhi*, Wrong View, that gives the mind the wrong notion of the true nature of the object, which must be got rid of. This Wrong View (*Micchādiṭṭhi*) is due to Ignorance (*Avijjā*) and Craving (*Tanhā*). Hence *Avijjā* and *Tanhā* are the two factors which lead ignorant persons to Sorrow and Suffering. For unaware of the empty and shadowy nature of the only 'I', 'Man', 'Woman' etc., whom they know, they find happiness in this 'I', 'Man', 'Woman' etc., but this way of finding happiness is the wrong way, for they have mistaken the shadow of happiness for the reality and therefore life, as lived by men, is one of delusion and bound to end in sorrow and suffering.

The external World of Physics has a reflection in the World of

Senses but to a *putthujjana*, steeped in Ignorance, the World of Senses is not realized as such. He believes it to be real and he believes that the World in reality is as it appears to him. This is an Illusion, which leads him to sorrow. So far, what appears to the observer as a 'Man', 'Woman', etc., is merely phenomenal, but underlying this phenomenon, there is the real sentient being in the outside World of Physics, consisting of the Combination of the True *Viññānam* and *Mahābhūta* Aggregates which are however imperceptible to ordinary

senses except as a reflection or as a reflected image. Thus a *putthujjana*, steeped in Ignorance (*Avijjā*) and swayed by Craving (*Tanhā*), is imbued with the wrong notions of things. He mistakes the shadow for the object. He has a mistaken notion of the real living object, taking it to be the same as what he conceives it to be from the sense image that appears in his sense field and according to his ideas of the past, prejudiced by his Craving and Desire or Hatred and Repugnance, due to his Ignorance, *Avijjā* or Nescience.



STATUE OF BUDDHA
in the late Dr. Dahlke's Buddhist House in Berlin.

THE WAY TO NIRVANA

By MG PO NYAN, *Mandalay.*

It is a true fact that the root of demerit are Greed (*lobha*), Anger (*dosa*) and Delusion (*moha*). The state of *lobha* as well as that of *dosa* are always accompanied by *moha* which is the primary root of all evil. Without delusion or *moha* it is impossible that anger or *dosa* and greed or *lobha* can appear in mind. They are the main causes of the demeritorious actions that are of three kinds, namely, Bodily Action, Verbal Action and Mental Action, or (*kāya-kamma*, *vacī-kamma* and *mano-kamma*). They can be either due to Greed or Anger or Delusion. Thus people take the evil way in deeds or Bodily Action, the evil way in words or Verbal Action and the evil way in thoughts or Mental Action. By taking the evil way in deeds, in words and in thoughts, at the dissolution of the body, after death, they fall into a lower state of existence. And we can easily see that there will be no end to the suffering of such beings. This is the result of taking the evil way in deeds, in words and in thoughts. The said three ways are opposed to Nirvāna. Absence of greed is a root of merit, absence of anger is a root of merit and the absence of delusion is a root of merit. To gain merit, first of all, we should root out three fires, viz., greed, anger and delusion from our mind by concentrating our

whole attention on the Five Aggregates of existence or the Five *Khandhas*. This can be done only by centering our mind on Form, Feeling, Perception, Mental Formation and Consciousness. That is to say we should learn to know how they arise and how they pass away, because they are always changing from moment to moment and they follow continuously one upon the other. And it is also very interesting to note that existence consists of the four primary elements, such as, the Solid Element, the Fluid Element, the Heating Element and the Vibrating Element. After carefully examining them, they will appear to us as empty, unreal, and unsubstantial. In the absolute sense or (*paramattha*), they are merely numberless processes. This we call *Samsāra* which is the unbroken chain of the Fivefold *Khandha* Combinations. If we possess the right insight, we will see that these Five Aggregates of Existence are transient, subject to suffering and without an Ego-Entity (*Anicca*, *Dukkha*, *Anatta*). In this way, one obtains Right-understanding. Then one cannot rightly say: this belongs to me; this am I; this is my Ego. It is impossible that a being possessed of Right-understanding should regard anything as an Ego, for he understands that there is no real living

being and no real Ego. But it is by a mere figure of speech that one says, "I go", "I stand", "I lie", etc. In a word by thus concentrating our whole attention on the numberless processes, our true knowledge and true insight will be well developed day by day, month by month and year by year till we become stream-enterers or *Sotāpannas*. In the *Sotapatti* stage three fetters vanish, namely :—

- (1) Self-illusion (*sakkāya-diṭṭhi*)
- (2) Scepticism, (*vicikicchā*)
- (3) False ceremonies and practices (*Sīlabbata parāmāsa*)

The said *Sotāpanna* has to practise the Dhamma over and over again till he becomes "*Sakadāgamin*" or Once-Returner, an *Anāgamin* or Non-Returner, and an *Arahat* or the perfectly Holy One.

In knowing wrong understanding as wrong and right-understanding as right, one practises the path of "Right-Understanding" or "*Sammā-diṭṭhi-Magga*", and the remaining Seven Steps of the Path will follow automatically. If one follows this path, he will surely put an end to suffering, otherwise he must be bound to the wheel of existence or (*Saṁsāra*) for an indefinite period.

CORRESPONDENCE

A REQUEST TO BHIKKHU NARADA.

Dear Sir,

I read with interest what Bhikkhu Narada wrote about his visit to Cambodia, in the *Maha Bodhi Journal* of Nov., 1939.

Will he kindly arrange, at an early date, to get the English translation of that chapter of *Pathama Sambodhi* published in the *Maha Bodhi Journal* which gives information about the Buddha Metteyya?

Allahabad.

A STUDENT.

DHAMMAPALA MEMORIAL VOLUME.

Sir,

I offer my hearty congratulations to the International Buddhist Uni-

versity Association on its recent decision to publish a commemorative volume to perpetuate the memory of our beloved leader whose life was wholly devoted to the propagation of Buddha Dhamma in the world—particularly in India. And I wish the distinguished Board of Editors all success. I wish to place before the management a suggestion which, in my humble opinion, will enhance the value of the volume and give the Board more time to gather the best possible articles.

The *Maha Bodhi Society* will celebrate its Golden Jubilee in 1941. It would therefore be a splendid thing to bring out the volume in 1941 thus synchronising the great

event which heralded the dawn of a new era in the history of Buddha Dhamma. Again, the *Maha Bodhi* will attain its 50th year of publication in 1942.

I submit this suggestion to the I. B. U. A. for careful consideration.

Another suggestion I wish to put forward is that the memorial volume should contain a few chapters dealing with matters connected with the working of the Society. There may be many who will be in a position to contribute articles giving

vivid memories of the personality of the leader and of the various activities of the Society and its inner history.

I also think that it would be better if it were possible to select a Sinhalese scholar to be on the Editorial Board. It is not essential that he should be in Calcutta. Will the I. B. U. A. kindly consider these points?

Veyangoda.

P. P. SIRIVARDHANA.

SOME STORIES FROM THE CHAN SCHOOL

By S. M. SHULU*.

There are ten Buddhist Schools in China, viz., (1) Kosa, (2) Salya-siddhi, (3) Vinaya, (4) Madhyamika, (5) Yogacara, (6) Saddharma-pundarika, (7) Avatamsaka, (8) Amitabuddha, (9) Mantra, (10) Chan or Dhyana.

We might here mention that the Dhyana School is known as Zen in Japan.

For the purpose of review these schools might be classified into three characteristic groups, viz., (1) the Philosophical or Theoretical group, which includes the first seven schools mentioned; (2) the Religious group which comprises the 8th School and the 9th mentioned above, and lastly, the group of Original

and Practical Buddhism as represented by the Chan or Dhyana School.

The teachings of all these schools have, as a matter of fact, greatly influenced the civilization of China and the daily life of her people. This is particularly true of the Chan or Dhyana School, which gives inspiration to learning, poetry and art, and the result of whose teaching is found in all the centres of intellectual activity throughout the land.

Our Buddha Gautama, who gave to his followers very reasonable instructions for the purpose of obtaining enlightenment with regard to

* S. M. Shulu is a Chinese Buddhist monk, of Dhyana Sect, who is at present in India.

the scientific truth of Nirvana, had no intention of establishing mere logical theories or a metaphysical system. When, however, the Mahayana system was introduced into China, the original teaching gradually developed into a system of Philosophy, Religion and Logic.

The Dhyana School has, however, given to China a special creative type of Buddhism because its spirit has always been completely independent in as much as it never depended on any kind of book knowledge, not even on the Buddhist Dharma, as other Schools have always done. The follower of the Dhyana School must rely on his own inner experiences and foster his spiritual development according to those. As a result of this, the masters of the Dhyana School have as a rule been men of great spirituality, often approaching Arahathood.

In the literature of Dhyana Buddhism there are some unique stories, of which I here quote the three following:—

I

Bodhidharma who was the first master of Dhyana School in China, was at one time meditating in retirement in a solitary place in the province of Honen. It was winter and heavy snow was falling. Now, among his followers there was one Hui Koa, an earnest devotee, who later himself became a master. This man, desiring to have the Dharma more fully explained to him, visited Bodhidharma in his retreat. Bodhidharma, however,

was in deep meditation and knew not of the visit. The snow fall continued unabating in its white silence, such as snow does fall, while Hui Koa patiently waited in equal silence to see his master. Fearing that want of devotion on his part to the Teacher was the cause of the delay, Hui Koa decided on an extreme act of proving his sincerity, and with a sharp instrument the young enthusiast severed his left arm. This naturally caused intense physical pain, and the sufferer began to lament pitifully, pleading for an audience with him for whose sake he endured his suffering.

Now Bodhidharma heard the appeal and came forth, tenderly enquiring of the cause of the mishap.

"Grant me to ask a favour of you," was all that Hui Koa replied.

This request being granted, the petitioner continued, "Grant me to hear from you the Ultimate Doctrine of the Buddha."

"This Ultimate Doctrine cannot be obtained by any external agency," was the reply.

"But my mind is restless, and I beg of you, my master, to pacify it."

"Then bring me your mind, that I may take it and keep it still," was the master's calm reply.

"That is impossible, the mind cannot be brought out," pleaded Hui Koa.

"If the mind is so stationary that it cannot be moved, then how can it be restless," thus the master.

Hui Koa took this direct instruction to heart, and his mind became controlled. By intense application

and severe experiences he gradually succeeded in discovering the inner nature of his own life. This strict self-discipline brought him in time to the exalted place of becoming the successor of Bodhidharma, and he is known as the second master of the Dhyana School. It did even more, it earned for him the title of the "Sealed Mind", that is to say, one who grasps and retains the highest teaching. Bodhidharma had long yearned to find the one to whom he could commit this Highest Truth, which was realised in Hui Koa.

II

Another story tells us of Mar Tsu, a famous master of the Dhyana Sect during the Tan Dynasty.

On one occasion this gentleman took his seat on the narrow road of a certain valley, stretching one of his feet across the path. Now came along a worker monk, whose duty it was to pull a cart. Approaching the master he humbly addressed him, saying, "Would our master graciously withdraw his noble foot?"

The master refused with a curt reply. Whereupon the worker monk urged on by his own sense of duty and prepared to override obstacles, passed his cart over the obstructing foot, which needless to say, wounded that foot.

On the following morning all the members of the monastery were ordered to appear in the Council Hall. They came, and among them was the worker monk in question. Presently Mar Tsu himself appeared holding high a formidable looking

axe. Then he spoke, and stern was his voice,—

"There is here a man, who yesterday wounded my foot. I now command that man to come forward."

The worker monk stepped fearlessly out of the crowd and confronting the frowning master, he offered his head in atonement.

Mar Tsu looked down upon the man with a gracious smile and quietly laid down his axe. This was no doubt, a unique way of testing courage and obedience, but it was certainly effective.

III

The third story deals with Soo-Tung-Paré, an erudite scholar, who had mastered the Dhyana Teaching to full completeness. He lived during the Sung Dynasty and was particularly noted for being deeply versed in the Chinese Classics.

Once he wrote down on a piece of paper the well-known Buddhist maxim, "Be not disturbed by the eight opposites—'Advantage, disadvantage, fame, disgrace, praise, censure, suffering, pleasure,'" and this paper he put on his reading desk as a daily reminder to himself.

It now so happened, that on a certain day while Soo-Tung-Paré was absent from home, a friend came to pay him a visit. This was Fu Yin, a great master of the Ging Sun Temple, which belonged to the Dhyana Sect. He was the confidential friend of the Grand Master, Soo-Tung-Paré, who in him placed undivided trust.

Fu Yin had walked a considerable distance to visit his friend, but find-

ing his office deserted, he left as a greeting two single words, *viz.*—"Fan Pi". Now these two words convey abuse, and Soo-Tung-Paré, finding the unpleasant greeting, felt resentment. He at once repaired to the Ging Sun Temple to demand an explanation of Fu Yin. But the latter replied in his usual good humoured way and reminded his offended friend of the ethical sentence on his desk. This restored Soo-Tung-Paré to his calm and smilingly he admitted that hereafter he must try more earnestly to suit his actions to his ideals.

As regards the Dhyana School, it must be understood that it is not limited to certain methods of meditation, but is, in itself, *Prajñā* (wisdom). And although the Dhyana Masters, as a rule, did not encourage the use of Sutras, still two of the Mahayana Sutras have found acceptance, *viz.*—the *Prajñāpāramitā* and the *Tantravatara*.

The Buddhist *Prajñā* we hold indeed to be the special discovery of our Buddha Gautama. The masters of the Dhyana School who have followed *Prajñā*, and understood its full meaning, have manifested this Power of *Prajñā* in their spiritual activities.

According to the Chinese Chronicles the Doctrine of Buddha

Gautama was first brought to China by two monks, Kasipanalanga and Gobbarama. This was in the dynasty of the East Hun. But these two missionaries acquainted the people with only a few of the religious ideals of Buddhism.

Generally speaking the time from the East Hun up to the Sixth Dynasty of the "North and South", that is from the 7th century to the 10th A.B., is called, in the Chinese Buddhist chronology, the "Period of Absorption."

Still it was really during the two centuries following this period, which comprise the Dynasties of Sun and Tan that Buddhism rose to its zenith in China. Various Buddhist Schools then sprang up and the Doctrine is spoken of as "An unfolding spring blossom."

But, unfortunately, this happy state was not to last. The Sung Dynasty, which followed the Tan, was one of unceasing warfare. The different Schools of Buddhism were wiped out of existence for the time. The only one which could withstand the onslaught and hence survived, was the Chan or Dhyana School.

It is a noteworthy fact that the Confucian system of Ethics became prominent during this period.

REALIZATION

BY A. CHRISTINA ALBERS.

Peace! hearken the Voice of Silence. It is early morn, a wide plain, a tall tree and an untold stillness and one seated under the branches of that tree. Why is his face so radiant? Why is glory shining from all his being? It is done. His agelong quest is ended.

The dawn, the wide-stretching plain and the spirit of the Infinite drawn down to the Earth,—can words prevail against them? Blest little star, you have your place among the thousands that fall through space. Are others blest as you are? Is the Voice of the Infinite speaking to them as it is to you?

India lives through her sages. The Buddha Wisdom is rooted in the very soil and sends its branches up to the vast Unthinkable, which sends back whispers of infinite beauty and love.

The noise of the cities kills that sound. Go to the stillness of the forest, converse with violet and eglantine; listen the soft murmur of the swaying branches, and hear them whisper at the hour of Dawn of an unending silence a vast Peace, of which the memory still clings round them. Hear the nodding

flowerheads whisper "we dream", feel the soothing touch of sympathy that spreads from tree to tree and finally blends with the blue vault above,—draw all this into the depth of thy heart, and—realise Nirvana.

Go in the moonlight to a silver pond, when its water is still and see the reflection of the mystic palms that surround it, tenderly mirrored in its unstirred surface,—and the heaving of your heart will carry you to a vastness beyond it all, to the great unexpressed of which this little scene is but a faint reflection in the mirror of Samsāra.

Nirvana! the unexpressed, where all things are in the vastness of stillness, where is the keenest realization, the perfect bliss, yet wrapped in a silence so surpassing that words fail to convey its full import.

Infinite realization that holds the knowledge and wisdom of all the worlds, infinite glory where beauty never ends, where change and decay enter not, where in unending harmony the consciousness rests supreme, safe from all dangers, where restlessness and rebirth are no more, where the majesty of the Infinite dwells in unchanged grandeur!

STRONGHOLD OF SHAMBHALA

By NICHOLAS ROERICH.

"Lama, tell me how are the simple people helped by Shambhala? We know of Rishis and of incarnate co-workers of Shambhala, but in what manner does the might of Shambhala manifest itself among the humble?"

"In untold and manifold ways. Each one who in previous incarnations followed the teaching of righteousness and was useful to the Common Cause, is helped by Shambhala. Not many years ago during the war and unrest, one man asked a lama if he should change his dwelling. The lama answered that he could remain in the same place for about six months longer, but that afterwards he would be in great danger and would have to flee without delay. During the six months which followed, the man was most successful in his work; everything was peaceful and his possession multiplied. When the six months expired, he thought, 'Why should I risk my property by leaving this quiet spot? Everything seems so prosperous for me and there is apparently no danger. Probably the lama was mistaken'.

"But the predestined danger suddenly arose. The troops of the enemies approached the place at full speed from both directions. And the man realized that his best

opportunity had been lost and his way was now cut off. He hurried to the same lama and told him of what had happened.

"The lama told him that for certain reasons it was necessary that he be saved. 'But', he added, 'it is now more difficult to help you. The best opportunity is lost, but I still can do something for you. Tomorrow, take your family with you and ride towards the North. On the road you will meet your enemies. This is inevitable. When you see them coming, go away from the road and remain quiet. Even though they may approach you, even though they speak to you, remain quiet and unmoving until they pass.'"

"So it happened. The man, with his family and belongings set out early morning. Suddenly in the dusk of morning, they distinguished the outlines of soldiers rapidly approaching. They turned aside from the road and stood silent, tense."

"The soldiers hurriedly approached, and the poor man heard one of them shouting, 'Here they are. I see people here. Probably there is nice booty for us.'"

"Another one laughingly answered him, 'Friend, you probably slept poorly last night, since you cannot distinguish stones from humans.

'They are quite near us and you see that they are stones!'

"The first one insisted, 'But I even see a horse!' The other one laughed.

"On such a stony horse, you will not ride far. Could you imagine that a horse, aware of all our horses, would remain immovable?"

"The soldiers all laughed heartily and, deriding the mistake of the first one, passed quite close to the immovable group. They then disappeared into the mist. Thus, even in the most difficult situation, the man was saved. For he had been useful to Shambhala just once.

"Shambhala knows all. But the secrets of Shambhala are well guarded."

"Lama, how are the secrets of Shambhala guarded? It is said that many co-workers of Shambhala, many messengers, are speeding through the world. How can they preserve the secrets entrusted to them?"

"The great keepers of mysteries are watching closely all those to whom they have entrusted their work and given high missions. If an unexpected evil confronts them they are helped immediately. And the entrusted treasure shall be guarded. About forty years ago, a great secret was entrusted to a man living in the Great Mongolian Gobi. It was told to him that he could use this secret for a special purpose, but that when he felt his departure from this world approaching, he should find some one worthy to whom to entrust this treasure. Many years passed.

Finally this man became ill and during his illness, an evil force approached him and he became unconscious. In such a state he could, of course, not find any one worthy to whom to entrust his treasure. But the Great Keepers are ever vigilant and alert. One of them from the high Asram hurriedly started through the Gobi, remaining more than sixty hours without rest in the saddle. He reached the sick man in time to revive him and, though only for a short time, it permitted him to find some one to whom he might transmit the message.

"Lama, in Tourfan and in Turkestan, they showed us caves with long, unexplored passages. Can one reach the Ashrams of Shambhala through these routes? They told us that on some occasions, strangers came out of these caves and went to the cities. They wished to pay for things with strange, ancient coins, which are now no longer used."

"Verily, verily, the people of Shambhala at times emerge into the world. They meet the earthly co-workers of Shambhala. For the sake of humanity, they send out precious gifts, remarkable relics. I can tell you many stories of how wonderful gifts were received through space. Even Rigden-jyepo himself appears at times in human body. Suddenly he shows himself in holy places, in monasteries and at a time predestined, pronounces his prophecies.

"By night or at early morning before sunrise, the Ruler arrives in the Temple. He enters. All the lamps at once kindle themselves.

Some already recognize the Great Stranger. In deep reverence the lamas gather. They listen with the greatest attention to the prophecies of the future.

"A great epoch approaches. The Ruler is ready to fight. Many things are being manifested. The cosmic fire is again approaching the earth. The stars are manifesting the new era. But many cataclysms will occur before the new era of prosperity. Again humanity will be tested, to see if the spirit has progressed sufficiently. The subterranean fire now seeks to find contact with the fiery element of the Akāsa ; if all good forces do not combine their power, the greatest cataclysms are inevitable. It is related how the blessed Rigden-jyepo manifests himself, to give commands to his messengers ; how on the black rock, on the way to Ladak, the mighty ruler appears. And from all directions, the messenger-riders approach in deep reverence to listen ; and in full speed they rush to fulfil what is ordained by the great wisdom."

"Lama, how does it happen that Shambhala on earth is still undiscovered by travellers? On maps you may see so many routes of expeditions. It appears that all heights are already marked and all valleys and rivers explored."

"Verily, there is much gold in the earth, and many diamonds and rubies in the mountains, and every one is so eager to possess them! And so many people try to find them! But as yet these people have not found all things—so, let a man try to reach

Shambhala without a call! You have heard about the poisonous streams which encircle the uplands. Perhaps you have even seen people dying from these gases when they come near them. Perhaps you have seen how animals and people begin to tremble when they approach certain localities. Many people try to reach Shambhala, uncalled. Some of them have disappeared for ever. Only few of them reach the holy place, and if their karma is ready."

"Lama, you speak of a holy place on earth. Is there a rich vegetation there? The mountain seems barren and the hurricanes and all-devastating frosts seem unusually severe."

"In the midst of high mountains there are unsuspected enclosed valleys. Many hot springs nourish the rich vegetation. Many rare plants and medicinal herbs are able to flourish on this unusual volcanic soil. Perhaps you have noticed hot geysers on the uplands. Perhaps you have heard that only two days away from Nagchu where there is not a tree or plant to be seen, there is one valley with trees and grass and warm water. But who may know the labyrinths of these mountains? Upon stony surfaces it is impossible to distinguish human traces. One cannot understand the thoughts of people—and he who can, is silent! Perhaps you have met numerous travellers during your wanderings—strangers, simply attired, walking silently through the desert, in heat or cold, towards their unknown goals. Do not believe, because the garment is simple, that the stranger is insigni-

ficant! If his eyes are half closed, do not presume that his glance is not keen. It is impossible to discern from which direction power approaches. In vain are all warnings, in vain are all prophecies but only by the one path of Shambhala can you attain achievement. By addressing yourself directly to the Blessed Rigden-jyepo you can succeed."

"Lama, you said that the enemies of Shambhala would perish. How will they perish?"

"Verily, they perish in due time. They are destroyed by their own nefarious ambitions. Rigden-jyepo is merciful. But the sinners are their own assailants. Who can say when the merited wage is given? Who can discern when help is truly needed? And what shall be the nature of that help? Many upheavals are necessary and have their purposes.

"How are sinners annihilated? One lama-painter had the exalted gift of painting with incomparable beauty, the sacred images. Superbly he painted the images of Rigden-jyepo and the Blessed Buddha and Dukhar, the All-seeing. But another painter became jealous and in his wrath determined to harm the righteous one. And when he started to knowledge."

slander the lama-painter, his house caught fire from some unknown cause. All his possessions were destroyed and the hands of the slanderer were seriously burnt so that for long he was unable to work.

"Another calumniator threatened to destroy all the labours of an honest man. And he himself was drowned shortly after, while crossing Tsampo. Another man, who performed many a beautiful deed for charity, was attacked by some one, who sought to destroy all the possessions which had been dedicated to the cause of humankind. But again the powerful ray of Rigden-jyepo reached the assailant and in a day his wealth was swept away and he became a beggar. Perhaps you may see him even now, begging at the Lhasa bazaar.

"In every city you may hear how those unworthy creatures who turned their venom against worthy ones, were punished. Only by the path of Shambhala may you walk safely. Each diversion from this road of glory will embroil you in the greatest dangers. Everything on earth may be searched and meted out. Not faith nor blind worship does the Blessed One ordain, but the highest



BOOK REVIEW

INITIATION INTO YOGA—By Krishna Prem. Published by the Ananda Publishing House, Allahabad, Pp. 52, Price As. 6.

A handy booklet of valuable instruction. The truths put forward are certainly mostly in accord with Buddhism, such as "The Mind is like a Mirror, extending through the Universe", "Desire creates the world of selves and objects" and so forth. We wish the little publication to have a wide circulation.

BRIEF GLOSSARY OF BUDDHIST TERMS—Published by the Buddhist Lodge, London, 37, South Eaton Place, S.W.1. 99 pages. Price not given.

Certainly a most valuable handbook for those Western students of the Buddhist Teaching, who are not acquainted with Pāli, and who are often handicapped by expressions foreign to them. They will find in this book a valuable aid in studying the Doctrine.

THE CULTURAL HERITAGE OF INDIA—Published by Swami Avinashananda of the Sri Ramkrishna Centenary Committee, Belur Math, Calcutta, in three volumes. Pp. 2000, Leather and Cloth, Rs. 10/- per volume.

This is a most valuable publication, an Encyclopedia, in fact, of Indian Philosophies and religious systems. The contributors are all scholars of distinction and number no less than a hundred. There are numerous illustrations some tri-coloured, others monochrome. Among the former "Kedarnath" is particularly impressive. The monochromes are mani-

fold in their presentations,—they show us temples, images and great personalities of India. The first Volume deals with "The Vedas and the Upanishads", "The Epics and the Gita", "The Smritis and the Puranas", "Jainism and Buddhism", "Systems of Hindu Philosophy". All of these subjects are treated in detail, are lucid and well defined written by scholars who each had mastered his subject. "Buddhism in Tibet Under Imperial Patronage", by Rahula Sankrityayana is, like all other articles, very instructive, but it becomes specially attractive by having a touch of romance. In the 7th Century, when Srong-tsan-Po ruled Tibet, Buddhism found its way into the land by the influence of two beautiful princesses, one a Nepalese, and the other from the vast Empire of China, both brides to Tibet's king. They succeeded in converting the mighty warlord, Srong-tsan-Po to the gentle Doctrine of the Dharma.

The Second Volume in "Phases of Hindu Religion" gives us a detailed account of the doctrines and histories of Saivism, Vaishnavism, Tantrikism, Sikkism etc. The "Saints of India" presents very attractive reading. It begins with the Saints of Southern India. Here one chapter is devoted to the wives of some of these Saints, whose untiring devotion and encouragement made it easier for their devoted husbands to reach the goal.

Among the Saints of Northern India ranks first and foremost the towering figure of Him who was perfect in all the ways—Gautama, the Buddha. Among those of a later period Ramananda and Kabir figure prominently, for these Bhakti Saints bridged the gulf between Hinduism and Islam. Among the Northern

Saints too the name of Mirabhai stands out prominently.

Among the later day saints we find, Rammohun Roy, Keshub Chandra Sen, Swami Dayananda Saraswati and Ramakrishna, the lives of all of whom are full of spiritual activities. There is in this volume a monochrome of the Belur Math, Headquarters of the Ramkrishna Mission. It is a beautiful picture of a beautiful place.

The Third Volume treats on "The Landmarks in Indian Culture", "Instita-

tions" "Pursuit of Science", "The Arts", "Literature", all of which are scholarly and often very profound. "A Southerly Wave of Hindu Culture" by St. Nihal Singh is written in a lighter strain and presents charming reading. The articles on Painting, Sculpture and Literature are erudite, but too extensive to be more than mentioned in a short review.

The "Cultural Heritage of India" provides subjects for study to scholars in every available branch of oriental learning. The work will certainly fulfil a great mission throughout the years.



NOTES AND NEWS

Ourselves.

Our readers will notice the changes we have made in the get-up of the journal. These changes have been made at the suggestion of friends with the sole purpose of making the journal an illustrated periodical and we trust the changes will be appreciated by our readers and they will help the management to make further improvements by getting their friends to subscribe to it. If, at the end of the year, there is a desire on the part of the readers to see the Journal in its original form, we shall reconsider the matter of the get-up. We wish our readers a happy and prosperous new year.

* * *

The Late Aggamahāpandita U

Dhammawansa.

We have to record with deep regret the passing away of Venerable Aggamahāpandita U Dhammawansa of Chittagong. The Mahā Thera was an outstanding personality among the Indian Buddhists and his contribution to the cause of Buddhism and Buddhist education was great. He was one of the earliest Indian Buddhists to realise that if the small Buddhist Community of Chittagong was to make rapid progress, spread of education among them was essential. He, therefore, gave every facility and encouragement to Buddhist students to pro-

secute their studies. The allowance he received from the Chittagong College as a Lecturer in Pāli, he freely distributed among deserving students. His expectations have been fulfilled. A keen desire for education has grown up in the Buddhist community and it is an admitted fact that, in the percentage of literacy, the Buddhist Community of Chittagong is not second to any other in Bengal. Several persons holding high posts in the educational world owe their position to the self-sacrificing spirit of this generous-hearted Mahā Thera. The demise of such a benefactor of the Community is a loss not only to Chittagong Buddhists but to all Buddhists. May his aspirations be fruitful.

* * *

Sri Chandrasekhara Fund.

Sri Chandrasekhara, a devout Sinhalese Buddhist of Ceylon, who died many years ago, left property valued over two million rupees for the advancement of education in the Island. Unfortunately he did not create a Trust but left the management in the hands of the Government which was then an autocratic one. On the pretext that Buddhist education was not mentioned specifically in the Will, the whole of the income was handed over to Christian Schools. The indifference of the Buddhists themselves gave the

officials a chance to continue this scandalous disregard of Buddhist rights. As a result of agitation, the Government has condescended to give a small amount to Buddhist Schools but even now 80% of the income goes to Christian Schools!! Ceylon is a Buddhist country and the donor was a Buddhist. It was, therefore, unnecessary for him to mention specifically that the bequest was for the benefit of Buddhist education. There cannot be any doubt as to the intention of the donor. It is simply ridiculous to argue on the strength of the accidental omission of the word "Buddhist", a devout Sinhalese had bequeathed his entire fortune to help Christian schools started for the purpose of converting his co-religionists. Any one with common sense will realise that Christian Institutions have no right whatever to this fund. The present Minister of Education is a Buddhist and it is upto him to set things right at an early date. Not a single rupee of this fund should be given to Christian education especially when Buddhist Schools are so badly in need of funds. We trust that the Buddhists of Ceylon will carry on a countrywide agitation till this injustice perpetrated by Christian officials is removed once for all.

* * *

Mr. Rajah Hewavitarne in India.

We offer a hearty welcome to Mr. Raja Hewavitarne, nephew of the late Venerable Dharmapala and a Trustee of the Society, who is on a short visit to India. He has come

with a party of Buddhist pilgrims to worship the holy places. The party includes Mudaliyar R. Malalgoda and Mrs. Malalgoda and Mr. P. Jayatilaka, Principal, Maha Bodhi College, Colombo. We are particularly pleased to see Mudaliyar Malalgoda who had been a subscriber to this journal from its very beginning. Under the auspices of the Society Messrs. Raja Hewavitarne and P. Jayatilaka gave highly interesting lectures on "The System of Education in Ceylon". We wish the party a happy sojourn and a safe return.

* * *

Calcutta Session of the Hindu Maha Sabha.

The twenty first Session of the Hindu Maha Sabha was held in Calcutta on the 28th, 29th and 30th December last under the presidency of Veer V. D. Savarkar, who thus earns the unique distinction of presiding over three sessions in succession. The Hindu Maha Sabha is the only political organisation in the country which gives a definite place to the Buddhists as a minority and it was attended by Buddhists of India, Burma, Ceylon and other countries. Sir Manmatha Nath Mukerji was the Chairman of the Reception Committee and Mr. Devapriya Valisinha one of the Vice-Presidents. The attendance was the biggest on record as no less than 50,000 people were present. Nearly 4,000 delegates took part in the Conference. We are glad to find

that Bhikkhu Nyanasiri of the Delhi Vihara has been elected a member of the Working Committee of the Maha Sabha for this year.

* * *

48th Annual General Meeting of the Maha Bodhi Society.

The 48th Annual General Meeting of the Maha Bodhi Society of India will be held at the Society's Headquarters in Calcutta on the 20th January under the Chairmanship of Sir Manmatha Nath Mukerji, the President.

* * *

Arya Dharma Parishad.

For the first time in the history of Burma a joint Conference of Buddhists and Hindus was held last December under the presidency of Sayadaw Chakkhupala Thera. The Conference was a great success. Among those who attended it were His Holiness Tai Hsu, Bhikkhu U Kittima of Sarnath and Baba Raghavadas of Gorakhpur. Kunwar Chandkaran Sarda of Ajmere presided over the Aryan Conference

arranged in connection with the same event.

* * *

Late Dr. Dinesh Chandra Sen.

By the death of Rai Bahadur Dr. Dinesh Chandra Sen, India has lost one of her foremost scholars. Selected by the famous Sir Asutosh Mukherjee to fill the Chair of Bengalee in the University of Calcutta, he had more than justified his appointment. No one has served the cause of Bengalee literature better than this indefatigable worker. The numerous books he wrote were of a very high standard and they received the approbation of scholars all over the world. His third son Dr. Benoy Chandra Sen, M.A., Ph.D., is closely connected with Buddhist work as the Secretary of the International Buddhist University Association, while the youngest, Mr. Sri Chandra Sen, M.A., was the joint editor of the Maha Bodhi Journal for several years. We express our deepest condolence with them and other members of the late Dr. Sen's family.



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"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

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BUDDHIST BEATITUDES : DHANIYA SUTTA¹

BY THE VEN'BLE PELENE SIRI VAJIRANĀṆA MAHĀ NĀYAKA THERAPĀDA

In this beautiful dialogue, Dhaniya, the rich herdsman, rejoices in his wealth and security, but the Master teaches him the distress and vanity of worldly wealth and praises the Holy Life, whereupon Dhaniya and his noble wife go to the Master for refuge, leave the world, and enter the Holy Order.

Dhaniya, the commentary says, was a Go-Vaisya, who owned 30,000 cattle and was ideally happy, but, had not the Master gone to him that night, he would have been drowned in the rising floods of the Mahī.

*"Pakkodano duddhakhīro 'ham asmi
-iti Dhaniyo goṇo,*

Anutīre Mahiyā samānavāso,

Channā kuṭi, āhito gini,—

Atha ce paṭṭhayaṣi, pavassa

deva."

"I have cooked my rice, I have milked my kine," so said the herdsman Dhaniya. "I am living together with my fellows near the bank of the river Mahī, my house is covered, the fire is kindled: therefore, if thou desirest, do rain, O sky!"

*"Akkodhano vigatakhīlo 'ham asmi
-iti Bhagavā*

Anutīre Mahiy' ekarattivāso,

Vivaṇa kuṭi, nibbuta gini,—

Atha ce paṭṭhayaṣi, pavassa

deva."

"Anger have I eradicated, the hindrances have I put aside,"—so said the Blessed One—"I abide near the bank of Mahī for one night, the storm of the Ariya Magga hath

¹ Sutta Nipāta. Here Dhaniya means owner of wealth=cattle.

cast away the roof of this house (of the body made of the *kilesas*), the fires (of lust, hate and delusion) are extinguished: therefore, if thou desirest, do rain, O Sky!"

*"Andhakamakasā na vijjare,
-iti Dhaniyo goṇo,
Kacche rūḥatiṇe caranti gāvo,
Vutthim 'pi sayeyyūṃ āgataṃ,
Atha ce patthayasī, pavassa
deva."*

"Gadflies and mosquitoes are not to be found"—so said the herdsman Dhaniya, "in crescent like bend of the river the cattle are feeding on grass well-grown, and they can endure the rain when it comes: therefore, if thou desirest, rain, O Sky!"

*"Baddhā hi bhisī susamkhatā,
-iti Bhagava,
Tiṇṇo pāragato vineyya oghaṃ
Attho bhisiyā na vijjati,
Atha ce patthayasī, pavassa
deva."*

"By me is made a raft well-formed," so said the Blessed One, "I have passed over (to Nibbāna), overcoming the floods, I have reached the further shore; there is no further use to me of the raft: therefore, if thou desirest, rain, O Sky!"

Note: This is a very beautiful *Vyanga* verse. *Bhisī* is a synonym for 'path' as well as 'raft'.

A raft is made of many planks; even so the Ariya Magga is made of the eight factors—*Sammā Ditthi*, etc.

When one has attained to the *Arahanta Phala*, he does not need

even this raft of the Noble Eightfold Path.

*"Gopī mama assavā alolā
-iti Dhaniyo goṇo
Dīgharattaṃ saṃvāsīyā manāpā,
Tassā no suṇāmi kiñci pāpaṃ,—
Atha ce patthayasī, pavassa
deva."*

"Gopi, my wife, is obedient, not wanton"—so said the herdsman Dhaniya, "for long hath she been my comrade, she is pleasing to me, and I hear not of the slightest evil in her: therefore, if thou desirest, rain, O Sky!"

*"Cittaṃ mama assavaṃ vimuttaṃ,
-iti Bhagavā,
Dīgharattaṃ paribhāvitaṃ
sudantaṃ,
Pāpaṃ paṇa me na vijjati,—
Atha ce patthayasī, pavassa
deva."*

"Obedient is my mind, well-delivered (from all *kilesas*)", so said the Blessed One, "it has for a long time been highly cultivated and well subdued, there is no longer the slightest evil in me; therefore if thou desirest, rain, O Sky!"

*"Attavelanabhato 'ham asmi,
-iti Dhaniyo goṇo,
Puttā ca me samāniyā arogā,
Tesam na suṇāmi kiñci pāpaṃ,—
Atha ce patthayasī, pavassa
deva."*

"Self-supporting am I," so said the herdsman Dhaniya, "my children are all near me, and healthy; I hear not of the slightest evil in them,

therefore, if thou desirest, rain,
O Sky!"

"*Nāham Bhalako'smi kassaci,
-iti Bhagavā,
Nibbiṭṭhena carāmi sabbaloke,
Attho bhatiya na vijjati,—
Atha ce patthayasi, pavassa
deva.*"

"I am not the slave of anyone,"
so said the Blessed One, "enslaved
by none I wander about in all the
world, there is no need for me to
serve: therefore, if thou desirest,
rain, O Sky!"

"*Atthi vasā, atthi dhenupā,
-iti Dhaniyo gopo,
Godharaṇiyo paveṇiyo' pi atthi,
Usabho' pi gavampati ca atthi,
Atha ce patthayasi, pavassa
deva.*"

"I have young bulls and calves",
so said the herdsman Dhaniya, "I
have cows in calf, I have mating
bulls and young cows too, and I
have also a bull as lord of the herd:
therefore, if thou desirest, rain, O
Sky!"

"*Natthi vasā, natthi dhenupā,
-iti Bhagavā,
Godharaṇiyo paveṇiyo pi natthi,
Usabho' pi gavampati dha natthi.
Atha ce patthayasi, pavassa
deva.*"

"I have no bulls that are young,
I have no calves", so said the
Blessed One, "I have no cows in
calf, I have no mating bulls and
cows, and I have no bull as lord
of the herd: therefore, if thou
desirest, rain, O Sky!"

Note: Here again is a noble
Vyanga verse.

Vasā, the term used for uncastrated
young bulls, here mean *pari-*
yuttāna kilesa.

Dhenupā here mean *anusaya*,
thamagala kilesa.

Godharaṇiyo mean *Sankhāra* or
Kamma.

Paveṇiyo mean *Bhava Tanhā*.

Gavampati mean *Abhisankhāra*
Viññāṇa.

"*Khilā nikhālā asampavedhi,
-iti Dhaniyo gopo,*

*Dāmā muñjamayā navā
susanthānā.*

*Na hi sakkhinti dhenupā' pi
chettum,—*

*Atha ce patthayasi, pavassa
deva.*"

"The stakes are driven, and un-
shakable", so said the herdsman
Dhaniya, "the ropes of muñja grass
are new and well-made, the calves
will not be able to break them: there-
fore, if thou desirest, rain, O Sky!"

"*Usabhoriva chetvā bandhanāni,
-iti Bhagavā.*

*Nāgo pūti-lataṃ va padālayitvā,
Nāhaṃ puna upessaṃ gabbha-
seyyaṃ,*

*Atha ce patthayasi, pavassa
deva.*"

"Having, like the lord of the bulls,
rent aside the bonds; having, like
the elephant, broken through the
pūti latā creeper,* I will not enter

* The *Rasa-kinda* creeper in the *Sinhalese* language.

into a womb again: therefore, if thou desirest, rain, O Sky!"

*Ninnaṃ ca thalaṃ ca pūrayanto,
Mahā megho paṇassi tāvadeva,
Sutvā devassa vassato
Ima'matthaṃ Dhaniyo abhāsatha:*

Immediately a great shower poured down, filling both pits and land. Hearing the noise of the sky, raining, thus spoke Dhaniya:

*"Lābhā vata no anappakā
Ye mayaṃ Bhagavantaṃ
addasāma ;
Saraṇaṃ Taṃ upema Cakkhuma,
Satthā no hohi Tvaṃ Mahā
Muni."*

"Great, indeed, is the gain to us, who behold the Blessed Lord; the Omniscient One, to Thee we come for refuge. Be Thou our refuge. O Thou Greatest Seer!"

*"Gopī ca ahaṃ ca assavā
Brahmacariyaṃ Sugata
carāmaṣe,
Jāti maraṇassa pāragā
Dukkhaṣantakarā bhavāmaṣe."*

"Both my wife and I will be obedient to Thee; in the dispensation of *Sugata*, the Welcome One, shall we lead the Holy Life; overcoming

birth and death, we will make an end of suffering."

*"Nandati puttehi puttīmā,
—iti Māro pāpimā,
* Gomiko gohi tatheva nandati,
Upadhīhi narassa nandanā
Nahi so nandati yo nirūpadhī."*

"He who hath children doth delight in children," so said Māra, the Evil One, "he who hath cattle delighteth likewise in cattle; for the delight of man is in *upadhi* alone, and he who hath no *upadhi*, he verily hath no delight."

Note: *Upadhi* here means the things of this world—*upadhīyati* 'ti *upadhi*.

Things from which sensual pleasures are derived are called *upadhi*. Sensual pleasures, the five *Khandhas*, *Kamma* and *Kilesas* are called *upadhi*.

*'Socati puttehi puttīmā,
—iti Bhagavā,
Gomiko gohi tatheva socati,
Upadhīhi narassa socanā
Nahi so socati yo nirūpadhī'ti."*

"He who hath children hath grief over his children," so said the Blessed One, "likewise, he who hath cattle hath grief over his cattle; for *upadhi* are the cause of the sorrows of men. But he who hath no *upadhi* hath no sorrow too."

* *Go* stands for riches, *dhana*; land, *bhūmi*; and cattle, *gava*, etc.

BUDDHANUSSATI

BY BHIKKHU METTEYYA.

*Full happy they always wake,
The disciples of Gotama ;
Whose mindfulness by both
 day and night
Is ever on the Buddha intent—
—Dhammapada.*

In the hush of holy dawn he wakes,
and seated at the feet of the Lord
Buddha, meditates :

*Iti api so bhagavā arahān hoti—
For this reason also the Lord Buddha
is called Arahān, Saint.*

I. "Ārakattā"

The Lord Buddha is called *arahān*
because He is distant from all defile-
ments, *kilesas*.

II. *Asappurisaṇaṃ ārakā dūre'ti— —arahān*

The Lord Buddha is called *arahān*
because He is ever so far from
ignoble men. Although little men
may live very near to Him in body,
in spirit they are very very far from
Him.

*Dhammaṃ appasanto maṃ na passati
—"They who behold not the
Dhamma, they behold Me not", says
the Master.*

III. *Sappurisaṇaṃ ārakā āsanne'ti— —arahān.*

The Lord Buddha is called *Arahān*
because He is ever so near to good
men.

*Yo dhammaṃ passati, so maṃ passati
They that dedicate their lives to
the Lord Buddha, saying,
Imāhaṃ bhante bhagavā attā bhāvaṃ
 tumhākaṃ pariccajāmi*

"Ah, Blessed Lord, this life of
mine I offer to Thee", those *kalyāṇa
puṭhujjanas* behold the Master.
They that observe the *five precepts*
even at the risk of life, those
kalyāṇa puṭhujjanas behold the Mas-
ter. They that observe the sacred
Eight Precepts and the Ten Precepts,
they behold the Master. They that
tread with faith the Path Preliminary
—even the *pubbatipubbabhāga paṭi-
padā*—they behold the Master. They
that practise *vipassanā*, they that
meditate on the *three characteristics*
of *anicca*, *dukkha* and *anatta*, they
behold the Master. They that fulfil
their true duties, they behold the
Master. They that attain the *paths*
and the *fruits*, they behold the
Master. They that love and forgive
and help, they behold the Master.
They that practise *Buddhānussati*,
they behold the Blessed Master
always.

Of saintly Little Subhaddā, who
sent Him the floral embassy, the
Master said :

*Dūre santo pakāsentī
Himavantō' va pabbato,
Asantettha na dissanti
Katti khittā yathā sarā 'ti.*

Though living afar, the saintly are
seen even like the Himālaya
mountains ;
The wicked are invisible even here,
like arrows shot in darkness.

IV. *Sabbaso na santi elassa rahā*
'ti—arahān.

The Lord Buddha is called *arahān* because in Him there is no evil that should be discarded.

Lust, Hate, Ignorance and other *Kilesas* are called *rahā* because they must be abandoned by those who desire purity and peace. To the Brahman *Verañja*, the Lord Buddha said :

Tathāgatassa kho Brāhmaṇa Rāgo
paḥīno, doso paḥīno, moho paḥīno,
sabbe' pi pāpakā akusalā dhammā
paḥīnā, ucchinna mulā, tālavatthu-
katā anabhāvakatā, āyatiṃ anuppāda-
dhammā 'ti.

"In the Tathāgata, O Brāhmaṇa, lust is annihilated, hate is annihilated, dilusion is annihilated.

"In the Tathāgata, O Brāhmaṇa, all evil and wrongful things are annihilated, destroyed at the very root, uprooted like palm-trees, made wholly absent, destroyed so that they may never more come into being."

And the ancient verse sings :

Pāpa dhammā ṣaḥā nāma

Sādhūhi rahitabbato,

Tesaṃ suṭṭhu paḥīnattā

Bhagavā Arahān mato 'ti.

Sinful things are *rahā* named,

For they are to be abandoned by
the Holy ;

Because He hath destroyed them
well,

The Blessed One is *Arahān* called.

V. *Na rahitabbo, na pariccaji tabbo*
ti—arahān.

The Lord Buddha is called *Arahān* because the Saintly, the Faithful, and the Wise cherish Him in their heart of hearts, never forsaking Him.

Even though the Lord has attained *Parinibbāna*, still millions of gods and men go to Him for refuge.

Hundreds of years after the passing away of the Lord Buddha, *Ghoṭa Mukha*, a minister of the king of *Anga*, after listening to a sermon by the Venerable *Udena*, praised him, and said :

"To him (the Venerable *Udena*) do I go for refuge ; to his *Dhamma* and to his Holy *Sangha* ; and I beg of him to accept me as a follower who hath found an abiding refuge from this day onward while life shall last".

"Come not to me, O Brāhmaṇa, as your refuge," said the Venerable *Udena*.

"Find your refuge, as I have found mine, in none but the Blessed One."

"Where, pray, is the present dwelling place of that Blessed One, the *Arahant*, all-Enlightened?" enquired *Ghoṭa Mukha*.

"He hath now passed away," replied the Venerable *Udena*.

"Yea ! If I could but listen to Him within ten leagues from here," said the faithful Brāhmaṇa, "ten leagues would I travel to visit Him ; nay, I would travel even twenty, thirty, forty, fifty, or a hundred

leagues to visit Gotama, the Arahant, all-Enlightened.

"And although He has passed away, it is still to Gotama that I go for refuge, to Him and to His Dhamma and to His Holy Sangha."

Even so, to-day, millions go to the Lord Buddha, saying :

Buddham saraṇaṃ iti gacchāmi.

VI. Again, as the meaning of the root *Raha* is given as *Cāga*, *Arahan* means the One who never forsakes.

Hence, the master is called *Arahan* because He never forsakes the forlorn. He befriended the leper Suppabuddha, the outcast Sunīta, the courtesan Ambapālī, the dying Maṭṭa kuṇḍali and the mad Paṭācārā.

One night, in the middle of the night, He heard a voice weeping in the wilderness. It was Sopāka, the seven-year-old orphan.

In the royal city of Rājagaha, little Sopāka was all alone.

Four months after his birth, his father, the poor scavenger, died ; and the uncle who took charge of him happened to have a child too.

One day, when Sopāka was but seven years old, his uncle became vexed with him, thinking : "He fighteth my boy".

And taking the little lad to the charnel-field, he bound him by the neck to a corpse and went away, away, cursing : "May jackals devour thee !"

In the middle of the night jackals came, and in terror the child cried :

Kaḥi me agatī assa

Kovā bandhu abandhuno,

Susāna majjhe baddhassa

Ko me abhaya-dāyako?

What crime have I committed, pray ?

And who, to me so forlorn, is friend ?

In dreadful deathfield bound,

Who, pray, will show his mercy

to me ?

Now, the Lord Buddha, who that hour was surveying the world, in His fruition of compassion, beheld that babe in the wilderness, and in a moment, a light so kindly and so cool, and golden in colour, drove the darkness away.

And the child heard a loving voice say :

Ehi Sopāka, mā bhāi,

Olokassu Tathāgataṃ ;

Ahaṃ tvaṃ tārāyissāmi,

Rāhu mukhe'va candimā 'ti.

Come ! Sopāka ! Have no fear,
Behold ! the Tathāgata ! Thy Friend
for ever.

I, even I, will free thee of thine fear,
Even as the moon from Rāhu's
sphere.

Filled with gladness, little Sopāka broke the bonds that bound him, and was, in a moment, transported into the presence of the Lord Buddha before the perfumed cell.

So mighty was his merit and so potent the Master's pity that little Sopāka became a saint even with the odour of milk in his mouth.

Numerous are the blessings that come to one who meditates on the Lord Buddha—*Buddhānussati*.

The mind of the devotee who meditates on the Lord Buddha becomes pure and joyful.

MY VISIT TO LAOS

BY BHIKKHU NARADA.

The object of my visit to Cambodia was to attend the first Buddhist Conference in Luang Prabhang.

The Venerable Sāsanasobhana Thera, the Assistant Director of the Pāli School, and the Venerable Maha Odol Thera of the Tripitaka Translation Committee represented respectively the Maha Nikāya and the Dhammayuttika Nikāya of Cambodia. Mr. Hoareau represented the Governor of Phnom-Penh. Miss S. Karpeles, the General Secretary of the Buddhist Institute, represented the Bibliotheque Royale and the Governor of Cochin China. Mr. The pandit Maha Tem represented the President of the Buddhist Institute.

The expenses of all the delegates were borne by the local French Government.

Leaving Phnom-Penh at midday we arrived at Saigon in the evening. Here we were cordially received by the Annamite Buddhists who very kindly supplied some useful provisions for the journey. We boarded the train at 9 P.M. and reached Hue at 11 P.M. the following day. The members of the Mahayanist Buddhist Society met us at the station and conducted us to their temple where we spent the night. During the day we visited the Imperial Palace, a Buddhist Seminary and a Nunnery.

In the night there was a Buddhist

service, and I was invited to address the large gathering on behalf of the delegates. I spoke on the importance of adopting Pāli as a Lingua Franca of all Buddhists whether Theravādins or Mahāyānists, and suggested that the Pāli Tripitaka be translated into Annamite, following the example of the Cambodians, so that they themselves may note the accretions and modifications introduced into the Pure Teachings of the Buddha.

About fifteen Bo-leaves of Lanka were presented to different societies.

A Chinese translation of "Buddhism in a Nutshell", a sacred Bo-leaf, and a picture of the Buddha were presented to the Queen mother of Annam through the Minister of Education in appreciation of her religious devotion and piety.

There seems to be a religious revival amongst the Annamite Buddhists here. Many educated people have formed themselves into an association and are taking a great interest in their religion. Much work could be done here if there is a suitable Bhikkhu who speaks both French and Annamite.

From here we travelled to Vinh where too we were received by an Annamite Buddhist Society. A lecture was delivered in the night on "The Influence of Buddhism in Asia". The French Governor was also present. After the address the motor

library to which are attached a radio and a gramophone gave some Ceylon records and projected films of Ceylon, Burma, India and Japan.

We spent one night here. Early in the following morning we boarded a bus and took the rugged but interesting and fascinating newly opened mountainous road to Luang Prabhang. A slight turn in the wrong direction would have meant certain loss of a few precious lives and an instantaneous fall of more than 1000 feet. Crossing many a nerve-wrecking primitive bamboo bridge, receiving the salute of innocent primitive tribes settled on mountain tops, enjoying the beautiful forest scenery, the delegates in the motor-bus climbed about 1,500 feet and arrived safely in Luang-Prabhang on the third day. Around this ancient land of Luang Prabhang, the beneficent rays of Buddhism still radiate, protecting and preserving a noble King and a gentle people.

Situated in the extreme north of Indo-China, the long and lovely river Mekong, which has its source in the glaciers of Tibet gives fertility to the kingdom which consists of about 96,500 sq. miles with a population of about 1,000,000 inhabitants almost all of whom are Buddhists.

The capital of the kingdom too is known as Luang Prabhang. In this serene city there is a golden image of the Blessed One about three feet in height. In the Laotian language this antique masterpiece is called Prabhang and the capital receives its name from this image.

The history of the unique treasure will arouse pious emotion in the hearts of the inhabitants of Sri Lanka, for, their Laotian brethren are most grateful to dear old Lanka for giving it to them. Tradition says that the statue was made in Sri Lanka, the isle of the Dhamma, and was brought to Luang Prabhang through Cambodia.

In Luang Prabhang, King and commoner sincerely believe that this golden Buddha image brings all glory and blessing to the kingdom.

Moreover they believe that the Buddha paid a visit to Luang Prabhang and left His foot-print on the hill which is situated in the centre of the city directly opposite to the palace. A foot-print is to be seen inside a cave and is venerated by all Laotians.

On the top of this hill stands a beautiful gold-plated Cetiya similar to the Shwe Dagon Pagoda of Rangoon. This "Phusi", which means the golden hill, is the landmark of the kingdom, and is visible from every corner of the city. There is a flight of steps extending up to the very top like that of Mihintale in Ceylon. I was informed that all the sand for the construction of these steps was brought by the members of the Royal family and the citizens.

Her Majesty the Queen of this Kingdom is extremely pious and is a devout follower of the Buddha. It was an invitation extended by this Queen that made it possible for me to visit this fairyland and come in direct contact with all the members of the Royal family.

The noble Queen does not consider it "infra dig" to sit kneeling on the wayside and offer alms to the Bhikkhus, to go to the temple with one shoulder bare as a mark of profound respect, to sit on the ground in the preaching hall and listen to profound sermons till midnight, to observe the Atthanga Sila on Uposatha days, to go on knees in the presence of the Sangha.

It may be remarked here that no Laotian woman stands erect in the presence of Bhikkhus or goes standing when she takes leave of them. Even when these pious women see a Bhikkhu on the road they immediately bend down or kneel. I was in fact surprised when I saw some little girls, returning from school, immediately kneeling down by the road side on seeing me. The ladies of the aristocracy including the Queen go to the temple with one shoulder bare as a mark of respect, but gracefully covering the body with an Uttarasataka (Upper garment). This is a national custom but not a religious observance.

His Majesty the King Sisavong Vong is as religious as the Queen. The King has written a book in Laotian on "The Rules of Etiquette of a Celibate" for the inauguration of the Buddhist Institute. His Majesty observes Atthanga Sila on Uposatha days and spends the day in the temple hearing the Dhamma seated on the ground, attends religious functions dressed in white with bare feet.

When the Bhikkhus bless the King and take leave of him His Majesty

keeps kneeling with joined hands until they all pass.

We had the pleasure to see in the palace some valuable images and caskets made of precious metal and rare jewels. The King had found them deposited in a ruined Thupa, and in removing them to the palace for safe keeping, His Majesty got them weighed and deposited in return an equal amount in gold. The Thupa had been erected in the 13th century by the then reigning King enshrining the ashes and the jewellery of the Queen together with those relics.

Both the King and Queen understand Pāli and are keen students of the Dhamma. They are really a loving father and mother to their loyal subjects.

The heir to the throne is indeed a worthy son of a worthy father. His Highness the Crown Prince is one of the most refined and fervent Buddhists one may meet. The Prince has received his education in France and has immensely benefited by this experience. He is imbued with what is best in both Buddhist and Western culture.

I was told that the Prince has had the fortune to visit Sripāda in Ceylon once and the Temple of the Tooth, Kandy, five times.

Extremely devoted to religion and most respectful towards the Sangha he always sets an example to his people.

On behalf of the King, the Prince came to receive the delegates and thanked me for the symbolical gift brought all the way from Ceylon.

I desired to present him a sacred bo-leaf when he was in the compound of the Vihara. Immediately in the presence of the public the Prince, who was standing at the time, knelt down and with joined hands said that he would not accept that gift from my hands at the moment as he was with shoes and that he would come afterwards barefoot as a real upāsaka to receive the gift.

May their Majesties the King and Queen and Their Highnesses the Prince and Princess live long by the grace of the Triple Gem.

The Conference was held in the morning of the full-moon day of February. His Majesty the King presided. His Royal Highness the Crown Prince and all the ministers were present. All the papers of the delegates were before-hand translated into Laotian. Those who represented the Government read their papers in French, and I was invited to speak a few words in Pāli apart from my message.

In the evening was witnessed a very interesting and historic ceremony when the Bo-sapling was conducted on a tusker in a huge procession and was planted by the King.

It was indeed a great day for the Laotian Buddhists. The whole city, including all the members of the Royal family, was represented at this unique ceremony. The King sat kneeling and received the Bo-sapling from my hands with the greatest respect. After planting it the King paid due homage by pouring water and offering flowers. The members of the Royal family and others

followed suit. A booklet in Laotian dealing with the history of the Bodhi, which was printed by the Buddhist Institute, was then read. About 1000 copies were distributed amongst the audience. After this I read a paper in Pāli and expressed my admiration at the piety of the Royal family. I concluded with the hope that as the golden image from Lanka had done, this Bodhi tree too would bring prosperity to the kingdom.

In the night I was invited to deliver a sermon in Pāli. The Royal family, including the King and Queen and a large gathering were present to hear the sermon.

After the first day's formal meeting private conferences were held for three days. The Sangharāja and other representative Laotian Bhikkhus were also present. The prince explained to the delegates the programme of work proposed by the Buddhist Institute. The delegates made some suggestions which they accepted.

It was agreed to open religious classes for children on Thursdays, to give a treat to patients in the hospitals on a festival day like the Vaisakha full-moon day, to advise Samaneras to dress themselves well when they go out of the Vihāras, and not to offer money to Bhikkhus when they assemble themselves in the Sima for ordination ceremonies.

Comparatively speaking Luang Prabhang is much poorer than Cambodia. The number of Bhikkhus is also not very large. Educated Theras are very few. Still for several reasons, it is much easier to

work for the welfare of the Sāsana here than in Cambodia.

There is only one Nikāya with a good Sangharāja. Four Bhikkhus who have received their education in Siam and Cambodia have opened Pāli schools in their temples and are endeavouring their best to improve the Sāsana. The King and the Prince and the administration are supporting the movement in every possible way.

It is a pity that there are not many elderly Bhikkhus and Theras. There are no children in temples as in other Buddhist countries. All the duties are done by young Samaneras. Some suitable arrangements should be made so that the Samaneras may not be compelled to handle money. This difficulty could be overcome if honest Kappiyakāraṇas could be appointed to every temple.

The people are extremely religious. In my opinion they are the most religious people in the whole Buddhist world. I understood that with the exception of one family all the Laotians in Luang Prabhang were Buddhists. It was one of their princes who remarked that Buddhism was in their blood and as such nobody could convert them into any other religion.

As I mentioned to the King it is the only Buddhist kingdom that remains untainted by evil Western influences.

During our brief stay in Luang Prabhang we had the pleasure of visiting almost all the temples in the city and preach in various places. As the Queen expressed her desire to

hear a deep sermon and the Prince wished to hear about the history of King Dhammasoka, I preached sermons on both subjects. It must be mentioned in this connection that all Laotians without an exception listen to sermons with joined hands until the sermon is over.

Both the Sangha and the laity paid us the greatest possible honour. The Laotians consider it very meritorious to bathe a distinguished Bhikkhu and confer on him the title of "Sādhu Mahā". They believe that this honour was paid to the Venerable Sāriputta by King Kosala and his Queen, and it was after this so-called Abhisekha he was called Mahā Sāriputta.

We could not possibly refuse this honour. People assembled in a temple and all arrangements were made to bathe us in a temporary enclosure. Many details were gone through. Children with swords, candles, and pictures of various Devas lined on the way to the bathing enclosure. Swords were meant to ward off danger, candles signified wisdom and Devas, protection. Four plantain trees were placed at the two ends. Laotian music was in attendance. The Bhikkhus were then conducted on cloth spread on the way by the devotees. After the bath the Sangharāja holding them by a yellow cloth conducted them to the hall. Here the Bhikkhus chanted Paritta and one of them read the announcement that with the approval of the Minister of Religion the title of "Mahā" was conferred on them. Thereafter they were called Sādhu.

Before an abhisheka a Bhikkhu is called "*Pra*".

The brother of the Sangharāja became our new foster father. As long as we lived in that city we had to accept his hospitality.

Before we left the Prince very kindly took us up the Mekong river to show us some cave temples which were filled with thousands of images. As for me it was an adventurous excursion for never in my life had I any experience of dangerous rapids. Once our boat collided against a rock but fortunately it did not get capsised.

After a very happy and useful stay of twelve days we left for Vientianne. The Prince, his brother and some other Princes together with some Bhikkhus, followed us to a distant poor village which had been completely burnt down. From this place the delegates with a large party went to see a very picturesque waterfall walking about 10 kilometres. On the following morning the delegates bade farewell to the Royal party.

On the third day we reached Vientianne, the pretty capital of the French Administration. This is a small town with only 8,500 inhabitants who are mainly Laotians. The French Governor and his wife who speak English fluently take a genuine interest in the welfare of the Buddhists. The Laotian Governor is a devoted Prince who is also the president of the Buddhist Institute which has opened a Pāli School and a School of Arts.

The Buddhists of Vientianne too were fortunate in getting a Bo-sapling from Ceylon. The ceremony was conducted with due honour. In his full uniform the Governor was present with his wife. All the Chief French Officials participated in the function. The Prince Phetsarat received the Bo-sapling and planted it on the premises of Vatong. After this an address was given in Pāli which was translated into Laotian. Both the French and the Laotian Governors made speeches.

Vientianne is a Buddhist town with many images made in various styles. I was informed that the emerald statue of the Buddha which is at present in Bangkok was formally housed in the celebrated Vat Phrakeo. With the help of the Government the Laotian Buddhists, under the able guidance of a Laotian prince himself a distinguished architect, are now restoring it in order to convert it into a Buddhist museum.

The Prince Phetsarat has also succeeded in restoring a beautiful stupa which lies a few kilometres from the city. It is a master-piece of Laotian art.

In the Government Hospital we noticed an innovation which we did not find in any other place. It is a separate free ward for Bhikkhus which was built at Government expense. This is a good example for the Cambodian Buddhists. I may mention here that there are similar wards in some of the Ceylon Hospitals which are gifted by generous Buddhists.

The delegates were also invited to distribute certificates and prizes for the successful candidates of the Pāli School.

We spent about a week here enjoying the hospitality of the Prince and the good Laotians and left for Phnom-Penh, preaching in remote but important centres of Buddhism in the South of Laos. An interesting cremation ceremony was also witnessed in Khong.

After an absence of six weeks we reached Phnom Penh on March 9th

with golden impressions of the amiable and religious Laotian Buddhists.

Our thanks are due to the courteous French Governors who provided all facilities for us and to the General Secretary of the Buddhist Institute for the success of the first Buddhist Conference and for giving us an opportunity to be of some service to the good Laotian Buddhists.

A PUZZLE IN KARMA

BY FRANK R. MELLOR.

My ginger cat upon a silken cushion sleeps,
Whilst half the world in bloody turmoil weeps;
Naught is to him the pains and fears and strife,
Content he eats and sleeps and lives his life.

No gratitude he gives for all the pains we take,
His useless life a round of luxury to make,
If he goes short he fills the house with raucous meows,
And no excuse for circumstance allows.

A man must toil and moil and plan and strive,
To keep his family and himself alive;
Tell me, ye wise men, tell me if ye can,
Why should a cat enjoy a better life than man?

THE WAY TO NIBBANA

BY MAUNG BA, B.A., B.Sc.

In my last article, I have attempted to give my views of what constitutes Sorrow and Suffering and what causes them. In order to consider Cessation of Sorrow and Suffering we shall first deal with the subject of the Round of Births and Rebirths and Samsāra. What is Birth, what is Death, and what is Rebirth are questions which will engage the attention of all thinking persons. I shall endeavour to give an exposition of the subject from what I understand of Buddha's Teachings. I have said that there were two happenings, one in the World of Physics and the other in the World of Senses. Birth, Death, and Rebirth are events which take place in both cases. In one, i.e., the World of Physics, it is a real event; in the other, it is merely phenomenal and fantasmal; it is only the phenomenal and fantasmal which the puthujjana is aware of, but he does not know that what he is aware of is only phenomenal; he believes it to be real. Thus the death he is aware of is not the event which takes place when the Four Mahābhūta Aggregates part from the Viññānañ Majjhe at the time of the dissolution of the sentient being. He is only aware of the destruction, i.e., ceasing to exist of the 'I', 'Man', 'Woman' which, in his deluded notion, are believed to have existed

in reality exactly as they have appeared to him, but which in truth are mere mental phenomena, mere phantoms existing in his mind only. What he is aware of as death is therefore not the real event, but only a mental phenomenon conjured up in his mind by his imagination. The death which has taken place as a real event is the change from one condition to another, a translation or transposition of circumstances. During the lifetime of a living being, the Cetanā-Kamma Energy (Energy created by his volitional actions), maintains the life-giving force, jīvit-indriyañ, keeping together the Combination of the Four Mahābhūta Aggregates and Viññānañ Majjhe, which constitute the real basic principles of 'I', 'Man', 'Woman'. At the end of his existence, this energy becomes weakened, and at this stage the Mahābhūta Aggregates, which have been all the time in a state of flux, part from the Viññānañ Majjhe, and the latter, at the next nascent moment of its dynamic state, directed by the remnant of Cetanā-Kamma Energy, forms a new combination with the new aggregate of the Four Mahābhūtas which have come together in the womb of the mother in the new existence, and thus a new living being comes into existence and Rebirth takes place. The character of the new living

being depends on the nature of the Cetanā-Kamma Energy which has directed the Viññānañ Majjhe to the new existence. He will be endowed with whatever is good and bad which are inherent in the Cetanā-Kamma Energy, which has continued on from the past to the present existence. An ordinary observer is however not aware of the true nature of these changes. He only sees in death the destruction or ceasing to exist of the 'I', 'Man', 'Woman', as he has known them from his sense impressions of them, and which, to him are real. His grief is therefore for what really does not exist except in his imagination, being merely phenomenal, phantoms created by his mind. There is no destruction of what he has conceived to be 'I', 'Man', 'Woman' etc., for these have never existed in reality except in his mind.

To him who realizes this and thus has attained Enlightenment, there will appear the right point of view, ending his suffering and sorrow. For to him will come the knowledge that all these wrong notions of 'I', 'Man', 'Woman', conceived by his mind full of prejudice and derived wrongly from ideas originating in sense images, to which attributes of colour, form, shape, beauty, ugliness, and so on, are given by him, are bound to end in suffering and sorrow. Thus enlightened, he will not allow himself to be subject to such delusions; he will set himself free from their bondage and in him will cease all suffering and sorrow.

The first step on the way to Nibbana is to rid oneself of Wrong Views, that is Micchādiṭṭhi, of which Sakkāyadiṭṭhi is the most important. Sakkāyadiṭṭhi is the wrong conception of what in reality is the phantom for the Real Individual, the wrong notion of the imaginary 'I', for the real 'I'. Thus the puthujjana, steeped in Ignorance (Avijjā) and swayed by Craving (Tanhā), is imbued with the wrong notion of things, living and non-living. The imaginary 'I', 'Man', 'Woman', which appears in the World of Senses, is wrongly conceived by him to be the real 'I', 'Man', 'Woman', i.e., the sentient being of the World of Physics. He mistakes the shadow for the real living object,—“Rūpañ attato samanupassati”, This constitutes 'Sakkāyadiṭṭhi', Wrong View of Sakkāya, the Individual. It is of the utmost importance that this Wrong View is righted. “Tattiyā-viya omatho dayhamānova mattake Sakkāya-diṭṭhiñ pahānāya sato Bhikkhu paribbāse.” Thus exhorted Buddha to his disciples. As a man with a spear thrust in his breast, or a bonfire burning on his head is in imminent danger of losing his life and cannot hesitate for the slightest moment to remove the danger, so Sakkāyadiṭṭhi is to be got rid of without the slightest delay. It is of no use, said Buddha, to enquire into what constitutes Sakkāya, its origin and its nature, just as it would be a suicidal policy to be asking for explanations as to the origin and nature of the spear or bonfire, their mode of action and so on, for him who is in

immediate danger of death from the effects of the spear thrust or the burning of the fire. Mere book learning, logical analysis, inferences, will not give one Enlightenment. Thus a correct view of what *atta* is, what the Individual of the Living Being is, constitutes *Sammādiṭṭhi*. By *Sammādiṭṭhi* one gains a realization of the true *Viññānaṃ*, *Viññānaṃ Majjhe* and the Four *Mahābhūta* Aggregates.

"*Nāmaṃ eko anto Rūpaṃ duttiyo anto Viññānaṃ Majjhe*", so says Buddha in *Cūla Niddesa Pāli*. "*Nāmaṃ* and *Rūpaṃ* are the two extremes and only the true *Viññānaṃ* is the mean between the two".

Again in *Cūla Niddesa Pāli*, Buddha says.—"*So ubhantamabhiññāya majjhe mantā na limpati taṃ brūhi Mahāpūriso, so idha sippi na majjhegāti.*" He who has realized the *antas*, *i.e.*, the nature of the two extremes, *Nāmaṃ* and *Rūpaṃ*, his *Viññānaṃ Majjhe* is no longer besmeared *i.e.*, associated with the two *antas*, *Nāmaṃ* and *Rūpaṃ*. Thus spoke the *Mahāpurisa* Buddha. In Buddha's *Sāsana*, such a one will not have his *Viññānaṃ Majjhe* bound by the *antas*, *Nāmaṃ* and *Rūpaṃ*.

To get enlightenment, one has to take up the training of one's mind, to dispel all hankering after the sensual world, and subject oneself to a severe discipline to purge out all the defilements, the *parāmāsa*s, the *kilesa*s. No one can bring this about by mere book learning, speculation, logical arguments, intellectual processes and logical deductions. By

training his mind he acquires mind force and clearness of vision, which will prepare him to receive Truth when Truth is revealed to him. It is this kind of preparation which has already been acquired by *Sāriputta* that when *Assaji* pronounced the words, "*Ye dhammā hetuppabhavā* etc." that brought about a spark which set fire to the bonfire of his Intuitive Understanding accumulated in several decades of the past. No wonder Illumination came and all made clear, Truth was revealed in him. One should therefore emulate *Sāriputta* in such deeds, follow the Path trodden by the *Ariyas*, discipline one's own mind, keep oneself pure minded and free from wrong notions, seek for a Teacher who can show the right way to attain the Right View by his discourses and practical instructions for self training. These are the conditions, said Buddha, to be fulfilled for the attainment of the *Ariyahood*. We are therefore to understand that the greatest hindrance, if not danger, lies in entertaining a wrong notion of things. On every occasion, one should take care not to occupy oneself with whatever is likely to give a wrong notion, in whatever vocation of life one is engaged. So Buddha enjoins the discarding of all reading, conversations and other activities likely to mislead one and bring about wrong notions, which are likely to make oneself more and more drowned in the ocean of *Sakkāya-diṭṭhi*.

To attain the right view (*Samādiṭṭhi*), is therefore the first step on the way to *Nibbāna*. Only then can

one discard that which brings about Sorrow and Suffering. It is of no use to say one should not take opium. If one has a great liking for it, his craving for it will not cease, unless and until he is made to fully realize the evil nature of the opium. Under the delusion due to Ignorance, Avijjā, one has the notion that a poisonous fruit, with all its beauty of colour, form, fragrance, lusciousness is good to eat. So long as that wrong notion is not righted by practical experience any amount of argument, intellectual processes, conceptive ideas about that fruit will not end the yearning for it, although one may be compelled to discard it. What is necessary is for him to get an exact knowledge, a clear insight, a full conviction of its true poisonous nature. Only then will there be an end to the yearning for the fruit, however much his sensual knowledge derived from his sense impressions of the fruit may tempt him to partake of it. In this World, no one having had a practical knowledge of the deadly nature of Potassium Cyanide, will partake of it even if it is presented to him in the most attractive form. He will shun it and so will one shun the dangerous shoals of life. To him who has thus gained Enlightenment, the pleasures of life, which are merely the outcome of one's own creative mind, creatures of one's imagination, reveal themselves in their true character. In one's enjoyment of the pleasures of life, knowing their true, dangerous and worthless character, worthless because of their shadowy and fantas-

mal nature, but all the same dangerous to one who is not aware of their real character, one may not go to that extent as to be so captivated by them that one finds it impossible to do without them and allow oneself to be hopelessly overcome by them. Hither lies the way to Salvation, thither lies the way to Purgatory, the two branch roads, one to Nibbāna and the other to the ceaseless round of Samsāra, with all its sorrows and deluded ideas of happiness.

So long as life processes go on, Viññānaṃ Majjhe remains combined with the Four Mahābhūta Aggregates and there is becoming and ceasing. Attached to the Four Mahābhūta Aggregates, it shares the ceaseless change, which however is only apparent. This may be likened to the apparent moving of a man on a moving cart. The energy to cause the ceaseless change of becoming and ceasing was in the first instance the Initial Energy of Heat and Cold, or in modern language, the energy to cause this constant state of flux and vibration was the Thermal Energy. This is in keeping with the Kinetic Theory of matter.

Regarding what has brought about the attachment of the Viññānaṃ Majjhe to the Four Mahābhūta Aggregates, it is in the first instance the Initial Energy of the Cetanā-Kamma action, the Will and Effort to live, which maintains the Jivit-indriyaṃ or Life Force. So long as this Cetanā-Kamma Energy is not exhausted, there will go on a Combination of Viññānaṃ Majjhe and Four

Mahābhūta Aggregates. Once the Cetanā-Kamma Energy is exhausted, then only will there be no more of this combination. To a Sappurisa, the Enlightened, his training will bring about a gradual waning of the Cetanā-Kamma Energy, for to the Sappurisa, who has attained Enlightenment, there arises the Right View, Samādiṭṭhi, and he sees all in their true light. He has a new vision of the World and his attachment to it weakens. He may still enjoy the pleasures of life, but with the knowledge of their fantasmal character, just as he would enjoy a play in a film picture with the knowledge that the characters in the play are mere shadows on the screen. In gradual stages, by self training, his attachment to things of the World and craving for them lessen, and their hold on him loses its force. With the gradual waning of his craving for things of this World, his Cetanā-kamma energy becomes less and his mind is more and more inclined towards that Peace where lies True Happiness. At the last stage of Ariyahood, which he has gained by self efforts, there is practically no more of Cetanā-kamma energy; good and bad of this World are of no consequence to him any more. He ceases to perform any act of merit or demerit i.e., his actions are no longer those for the acquisition of worldly merit or demerit (Kusalā-kusalāṃ Jahaṃ). There is no more craving for Rebirth. The small amount of Cetanā-kamma energy that is left, is no longer subject to any volition, it has become involuntary,

it has turned into Kiriya. It is used only for simple activities of life, such as walking, sitting, digesting, i.e., for all life processes except those which create craving. He has become one with the Arahats. He has entirely purged out all remnants of kilesas. There is no more of the functioning of the mind to receive sense impressions leading to mistaken notions of 'I', 'Man', 'Woman'. However, for convention's sake he still uses the epithets 'I', 'You', 'Man', 'Woman', as mere names without any significance attached to them regarding their false attributes. When asked, who, and what is an Arahāt or a Buddha, whither they go after this life, Buddha remained silent. For in the mind of the questioner, shrouded in the atmosphere of Ignorance and Delusion, there is only the conceptual idea of an Arahāt or Buddha, derived from his sense image, which gives rise to the wrong notion of an Arahāt or Buddha, a mere phantom created by his mind. Buddha, knowing that the questioner, in his ignorance, was asking for what amounts to a phantom, gave no answer, for He saw that True Knowledge of Buddha transcends the range of ordinary consciousness and therefore cannot be expressed in language.

"Viññānaṃ anidassanaṃ anantaṃ sabbatopabhaṃ" (Majjhima Paṇṇāsa Pāli)—Viññānaṃ, the Invisible or Imperceptible, the Infinite, Uncaused and unchanged, and Perpetually Radiant.

"Nibbānaṃ Anidassanaṃ anantaṃ sabbatopabhaṃ" (Mūlapaṇṇāsa Pāli,

STRONGHOLD OF SHAMBHALA

BY NICHOLAS ROERICH.

"I can tell you how, from distant Altai, many Old Believers went to seek for the so-called 'Belavodye' (White waters) and never returned. I have heard the names of the mountains, rivers and lakes which lie on the way to the holy places. They are secret ; some of the names are corrupted, but you discern their fundamental truth.

"I can tell you how a worthy student of this exalted teaching set out to reach Shambhala, before the time ordained for him. He was a pure and sincere spirit, but his karma had not been exhausted and his earthly task was still undone. It was premature for him, and one of the great Masters met him on horseback in the mountains and personally spoke to this aspiring traveller. Mercifully and compassionately he sent him back to complete his unfinished labours. I can tell you of Ashrams beyond Shigatse. I can tell you how the Brothers of Shambhala appeared in various cities and how they prevented the greatest human calamities, when humanity worthily understood them. Lama, have you met Azaras and Kuthumpas?"

"If you are familiar with so many incidents, you must be successful in your work. To know so much of Shambhala is in itself a stream of

purification. Many of our people during their lives have encountered the Azaras and Kuthumpas and the snow people who serve them. Only recently have the Azaras ceased to be seen in cities. They are all gathered in the mountains. Very tall, with long hair and beards they appear outwardly like Hindus. Once, walking along the Brahmaputra, I saw an Azara. I strove to reach him, but swiftly he turned beyond the rocks and disappeared. Yet I found no cave or cavern there—all I saw was a small Stupa. Probably he did not care to be disturbed.

"The Kuthumpas are no longer seen now. Previously they appeared quite openly in the Tsang district and at Manasarowar, when the pilgrims went to holy Kailasa. Even the snow people are rarely seen now. The ordinary person, in his ignorance, mistakes them for apparitions. There are profound reasons why, just now, the Great Ones do not appear so openly. My old teacher told me much of the wisdom of the Azaras. We know several places where these Great Ones dwelt, but for the moment these places are deserted. Some great reason, great mystery!"

"Lama, then it is true that the Ashrams have been moved from the vicinity of Shigatse?"

"This mystery must not be uttered. I already said that the Azaras may no longer be found in Tsang."

"Lama, why do your priests claim that Shambhala is far beyond the ocean, when the Shambhala of earth is far closer? Csoma de Koros even mentions, with justification, the place—the wondrous mountain valley, where the initiation of Buddha was held."

"I have heard that Csoma de Koros reaped misfortune in life. And Grunwedel, whom you mentioned, became insane; because they touched the great name of Shambhala out of curiosity, without realising its stupendous significance. It is dangerous to toy with fire—yet fire can be of the greatest use for humanity. You have probably heard how certain travellers attempted to penetrate into the forbidden territory and how guides refused to follow them. They said, 'Better to kill us.' Even these simple folk understood that such exalted matters may be touched only with utmost reverence.

"Do not outrage the laws! Await in ardent labour until the messenger of Shambhala shall come to you, amid constant achievement. Await until the Mighty-voiced shall utter, '*Kalagiya*.' Then you may safely proceed to expound this superb matter. Vain curiosity must be transformed into sincere learning, into application to the high principles of everyday life."

"Lama, you are a wanderer. Where shall I find you once again?"

"I beg you, do not ask my name. Moreover, should you meet me in

some city, or in any other inhabited place, do not recognize me. I shall approach you."

"And if I should approach you, would you merely depart or would you in some way hypnotize me?"

"Do not force me to utilize these natural powers. Among certain Red Sects, it is permitted to apply certain powers. But we may only utilize them in exceptional cases. We must not break the laws of nature. The essential Teaching of our Blessed One bids us to be cautious in revealing our inner possibilities."

"Lama, tell me further, if you have personally seen Rigdenjyepo."

"No, I have not yet seen the Ruler in the flesh. But I have heard His Voice. And during the winter, while the frost lay over the mountains, a rose—a flower from the far-off valley—was His gift to me. You ask me so much that I can see you are grounded in many matters. What would you do, should I begin to examine you?"

"Lama, I should be silent."

The Lama smiled: "So, you do know much. Perhaps you even know how to use the forces of nature, and how in the West during the last few years, many signs were witnessed, especially during the war, which you or one of you, started."

"Lama, certainly such unprecedented slaughter of human beings must have precipitated an unexpected flow of reincarnations. So many people died before the predestined hour and through such occurrences, so much was distorted and upheaved."

"Probably you did not know the prophecies by which these calamities were foretold long since. If only you would have known, you could never have begun this horrible holocaust.

"If you know of Shambhala, if you know how to utilize your latent natural forces, you also must know of Namig, the heavenly Letters. And you will know how to accept the prophecies of the future."

"Lama, we have heard that all the journeys of Tashi Lama and the Dalai Lama were foretold in the prophecies, long before they occurred."

"I repeat, that in the private apartments of the Tashi Lama, at his order were painted all the events of his future travels. Often unknown strangers report these prophecies, and you can see and hear evident signs of approaching events.

"You know, that near the entrance of the great temple of Geser Khan, there are two horses—a white and a red one. And when Geser Khan is approaching, those horses neigh. Have you heard that recently this great sign occurred, and many people heard the neighing of the sacred horses?"

"Lama, you mentioned the third great name of Asia. . . ."

"Mystery, mystery, you must not speak too much. Sometime we shall speak to one very learned Geshe of Moruling. This monastery was founded by our Dalai Lama, the Great, and the sound of the Great Name is part of the name of the monastery. It is said that before leaving Lhasa forever, the Great

Dalai Lama had a mysterious communion in this monastery. Verily from this monastery, several lamas disappeared for great new tasks.

"There you could find something familiar to yourself."

"Lama, can you tell me something of the three greatest monasteries near Lhasa—Sera, Ganden and Depung?"

The Lama smiled. "Oh, they are great monasteries. At Sera, among the three thousand lamas, you can find many real fighters. Many lamas of foreign countries, such as Mongolia, are in Ganden. There is the chair of our great Teacher, Tsong-kha pa. No one can touch this great seat without trembling. Depung has also some learned lamas."

"Lama, are there some hidden passages under the Potala? And is there a subterranean lake under the chief temple?"

The Lama again smiled. "You know so many things that it seems to me you have been at Lhasa. I do not know when you have been there. It makes little difference if you were there now or in other garments. But if you have seen the subterranean lake, you must have been either a very great lama or a servant bearing a torch. But as a servant you could not know the many things which you have told me. Probably you know also that in many places of Lhasa there are hot springs and in some houses, people use this water for their household.

"Lama, I have heard how some animals—deer and squirrels and jackals—approach the meditating lamas in the caves of the Himalayan Forests; and how apes and monkeys sometimes bring them their food."

"On my part, I shall ask you, what is impossible? But one thing is evident, that a deer would not approach a human being in a city because only rarely do you find well-intentioned people in these crowded places. Humanity does not know the significance and the definite effect of auras; they do not realise that not only human beings, but even inanimate objects, have their significant and effectual auras."

"Lama, we know about it and we have even begun to photograph auras. As for inanimate objects, Lama, we know also something about the chair of the Master, and how this chair must not be touched by any one. In this way the presence of the Great One is always near."

"If you know the value of such a venerated armchair, then you know the meaning of Guruship. Guruship is the highest relation we can attain in our earthly garb. We are guarded by Guruship and we ascend to perfection in our esteem to the Guru. He who knows the essential meaning of the Guru will not speak against relics. In the West you have also some portraits of the dear ones and you have great esteem for symbols and the objects used by your forefathers and great leaders. So do not take it as idolatry, but only as a deep veneration and remembrance of the work performed by some one great. And

it is not alone this external veneration, but if you know something of psychical emanation from objects, then you also know about magic. What do you think of the magic sceptre which indicates the subterranean riches of earth?"

"Lama, we know many stories everywhere about the strange power of this moving stick, through which many mines, springs and wells are located."

"And who do you think is working in these experiments, the stick or the man?"

"Lama, I think that the stick is a dead thing, whereas man is full of vibration and magnetic power. So that the stick is only as a pen in a hand."

"Yes, in our body everything is concentrated. Only know how to use it, and how not to misuse it. Do you in the West know something about the Great Stone in which magic powers are concentrated? And do you know from which planet came this stone? And who possessed this treasure?"

"Lama, about the Great Stone we have as many legends as you have images of Chintamani. From the old Druidic times many nations remember these legends about the natural energies concealed in this strange visitor to our planet. Very often in such fallen stones are hidden diamonds, but these are nothing in comparison with some other unknown metals and energies which are found every day in the stones and in the numerous currents and rays.

"*Lapis Exilis*, thus is named the stone, which is mentioned by the old Meistersingers. One sees that the West and East are working together on many principles. We do not need to go to the deserts to hear of the Stone. In our cities, in our scientific laboratories, we have other legends and proofs. Would any one have thought that the fairy tales regarding the flying man would ever be fulfilled? Yet now, each day's mail, each day's visitors, may come flying."

"Certainly the Blessed One said long ago that steel birds would fly in mid-air. But at the same time, with the necessity of lifting such heavy masses, we are able to soar in our subtler bodies. You Westerners always dream of ascending Mount Everest in heavy boots; but we reach the same heights and far higher summits without trouble. It is necessary only to think, to study, to remember and to know how to grasp consciously all one's experiences in the finer bodies. Everything has been indicated in the Kalachakra, but only few have grasped it. You in the West, with your limited apparati, can hear sounds at long distances. You can catch even the cosmic sounds. But long ago Milarapa, without any apparati, could hear all the supreme voices."

"Lama, is it true that Milarapa in his young days was not a man of spirit? Somewhere we have read that he even killed the entire family of his uncle. How, then, can such a man become a spiritually developed

being after such excesses of wrath and even murder?"

"You are right. In his youth, Milarapa not only killed this family, but probably committed many other heinous crimes. But the way of the spirit are inexplicable. From one of your missionaries, we have heard of your Saint, named Francis. Yet in his youth he also committed many offences, and his life was not so pure. Then how could he in one lifetime attain such perfection as to make him esteemed in the West as one of the most exalted of saints? From your missionaries, who visited Lhasa in former centuries, we have learned many tales; and some of your books are now in our libraries. It is said that books of your gospel may be found sealed in some of our Stupas. Perhaps we know better than yourselves how to venerate foreign religions."

"Lama, we know that only through the knowledge of spirit can we perceive what is authentic."

"Again you show your knowledge of great things. Again you speak as though from our mighty Kalachakra. But how shall we develop our great understanding? Verily, we are wise in spirit; we know everything—but how shall we evoke this knowledge from the depths of our consciousness and transmit it to our minds? How shall one recognize the needed frontiers between the ascetic life and the plain life? How shall we know for how long we may be hermits and how long we must work among men? How shall we know what knowledge can be revealed without harm, and

what—perhaps the most exalted—may be divulged but to a few. This is the knowledge of Kalachakra.”

“Lama, the great Kalachakra is practically unknown because its teaching is confused with low Tantrik teaching. Just as you have real Buddhists, and their opposition, Bon-Po, so you have also the lowest Tantra of sorcery and necromancy. And did not the Blessed One denounce sorcery? Tell me frankly, if a lama should be a sorcerer?”

“You are right. Not only sorcery, but an undue display of super-normal forces were forbidden by our great Teachers. But if one's spirit is so advanced that he can perform many things and utilize any of his energies in a natural way and for the purpose of the Common Good, then this is no longer sorcery, but a great achievement, a great labour for humanity.

“By our symbols, by our images and tankas, you may see how the great Teachers functioned; among the many great Teachers, you see only few in complete meditation. Usually they are performing an active part of the great labour. Either they teach the people or they tame the dark forces and elements; they do not fear to confront the most powerful forces and to ally themselves with them, if only it be for the common well-being. Sometimes you are able to see the Teachers in actual conflict, dispersing the evil forces of spirit. Earthly war is not sanctioned by us, but Buddhists throughout all history, have been attacked; they have never been the aggressors. We have heard

that during your Great War, the Christian priests on either side claimed the Issa and God were with them. If God is one, we must understand by that he was in conflict with himself. How can you explain a contradiction which was so inexplicable to all Buddhists?”

“Lama, this war is over. The most disastrous of mistakes may happen, but now all nations are thinking of how to abolish not only the idea but the veritable material and implements of war.”

“And do you think that all guns and warships should be abolished? Let them rather be transferred into the implements of peace and of a loftier teaching. I would like to see the great warships become travelling schools of high learning. Is that possible? During my journey to China, I saw so many guns and warships that I thought, if only these ghastly creations might be the symbols of lofty teaching, rather than the symbols of murder, what a tremendous flow of cosmic energy the world would see!”

“Lama, the serpent stings, yet he is considered the symbol of wisdom.”

“Probably you have heard the old parable of how the snake was cautioned not to bite, but only to hiss. Each one must be powerful—but which protection do you regard as the most powerful?”

“Lama, certainly it is the protection afforded by the power of the spirit. Because only in spirit are we fortified mentally, and physically. A man spiritually concentrated, is as

strong as a dozen of the brawniest athletes. The man who knows how to use his mental powers is stronger than the mob."

"Ah, now we once again approach our great Kalachakra: Who can exist without food? Who can exist without sleep? Who is immune against heat and cold? Who can heal wounds? Verily, only he who studies the Kalachakra.

"The great Azaras who know the Teachings of India, know the origin of Kalachakra. They know vast things which, when they will be revealed to help humanity, will completely regenerate life. Many of the Teachings of Kalachakra are unknowingly used both in East and West, and even in such unconscious utilization, much that is wonderful results. It is therefore comprehensible how incomparably great would be the possibilities made manifest by a conscious achievement, and how wisely could be used the great eternal energy, this fine imponderable matter which is scattered everywhere and which is within our use at any moment. This Teaching of Kalachakra, this utilization of the primary energy, has been called the Teaching of Fire. The Indian people know the great Agni—ancient teaching though it be, it shall be the new teaching for the New Era. We must think of the future; and in the Teaching of Kalachakra we know there lies all the material which may be applied for the greatest use. Now there are so many teachers—so different and so hostile to each others. And yet so many of them speak of the one thing and this

very thing is expressed in the Kalachakra.

"What is revealed in the Kalachakra? Are there many forbidances? No, the lofty teachings sets forth only the constructive. So it is. The same high forces are proposed for humanity. And it is revealed most scientifically how the natural forces of the elements can be used by humanity. When you are told that the shortest way is through Shambhala, through Kalachakra, it means that achievement is not an unattainable ideal, but that is something which may be attained through sincere and industrious aspiration here, upon this very earth and in this very incarnation. This is the Teaching of Shambhala. Verily, each one may attain it. Verily, each one may hear the pronunciation of the word, Kalagiya!

"But to attain this, a man must dedicate himself entirely to creative labour. Those who work with Shambhala, the initiates and the messengers of Shambhala, do not sit in seclusion—they travel everywhere. Very often people do not recognize them and sometimes they do not even recognize each other. But they perform their works, not for themselves, but for the great Shambhala; and all of them know the great symbol of anonymity. They sometimes seem wealthy, yet they are without possessions. Everything is for them, but they take nothing for themselves. Thus, when you dedicate yourselves to Shambhala, everything is taken and everything is given to you. If you have regrets,

you yourself become the loser ; if you give up joyously, you are enriched. Essentially, the Teaching of Shambhala lies in this—that we do not speak of something distant and secret. Therefore if you know that Shambhala is here on earth ; if you know that everything may be achieved here on earth, then everything must be rewarded here on earth. You have heard that the reward of Shambhala is verily here and that is manifold in its returns. This is not because the Teaching of Shambhala is unique from others, but because the Teaching of Shambhala is vital, is given for earthly incarnations and can be applied under all human conditions. In what way can we study how to work ? How to be ready for all manner of attainments ; how to be open and all-accepting ? Only in the practical study of Shambhala. When you read many books about Shambhala, partially translated in other languages and partially veiled, do not be confused with the great symbols. Even in the West, when you speak of great discoveries, you use technical language, and the layman does not understand them and takes the expressions literally, judging only on the surface. The same may be said of the

great scriptures, and of scientific documents. Some take the great Puranas in their literal aspects. What conclusion may they draw ? Only that which may be gathered from the surface of language, from its philology, but not from the significance of the signs which are used. The harmony of exterior and interior can be attained only through the study of Kalachakra. Probably you have seen the signs of Kalachakra on the rocks, in quite deserted places.

"Some unknown hand has set a design upon the stones or has chiseled the letters of Kalachakra upon the rocks. Verily, verily, only through Shambhala, only through the Teaching of the Kalachakra can you attain the perfection of the shortest path.

"Kalagiya, kalagiya, kalagiya.

Come to Shambhala !"

Then our conversation became still more beautiful and sacred. Therein entered that note which exalts all human strivings. We spoke of the mountain Kailasa, of the hermits who until now live in the caves of this wondrous mountain, filling the space with their evoking calls of righteousness.

SIRIMA

A STORY BASED UPON A BUDDHIST SCRIPTURE.

BY FRANK R. MELLOR.

Of all the beauteous women of Northern Hindostan, women whose tropical fascination can lure away the senses of men and make them like unto the smokers of the poppy or the eaters of the hashish plant, none could compare with Sirima, the courtesan, sister of Jivaka, physician to King Bimbisara of Magadha. Among the many courtesans of Hindostan she shone as the full moon at harvest time, sailing o'er the boundless depths of azure blue out-shines the stars following in her train.

Her complexion was that of old ivory but of old ivory through which the fire of life and desire dully glowed. Her hair, dark as the night, shining with many scented unguents and braided with pearls, hung in twin plaits, each thick as a warrior's wrist, on each side of her oval face, down past those ivory mounts which were her breasts, like dark serpents waiting to strike at the heart of the hapless lover. Her short straight nose was fitting division for the long thin eyebrows.

Her small, plump, shapely hands, with rose-stained palms and fingertips, were things of beauty and softness to the eye but cruel as eagle talons to the heart. No man upon

whom they fastened but went away stripped of all his wealth and destitute of all save recollections.

Such was Sirima the Courtesan!

And what of the shell which held this pearl? Rough as the covering of the oyster was its outside, for though the Kings of those days were content with palaces built of mud and beams of the neem tree, Sirima's house was built of stone put together by cunning artisans from Ladakh, who built after the fashion of their colder clime. A terrace of white marble and numerous balconies of carven stone o'er looked a garden such as kings might dream of, where tinkling rills mingled their sounds with the songs of prisoned birds and the languid scents of tropic flowers, inviting the noon-day sleep of gods. Inside, the spacious hall was cool even in the hottest summer day. Its size and height together with the softened light which filtered through the high set windows awed the voice to a whisper until goblets of scented liquors brought by left-handed hand-maidens chased all fear away and raised the spirits heavenward until the high roof rang with laughter and song. There the music and dance never slackened until the dawn and girls lovely as fairies proffered drink chilled with snow but insidious with

fire, which once drunk created a never slackening thirst.

Of virginal white were the withdrawing rooms, small, secret, cool and quiet as the heart of a pearl. Truly was it said that many a youth of noble family had spent his inheritance in this house and this garden without ever knowing Sirima.

The people of Rajagriha were proud of the beautiful courtesan who brought rich trade to their town. And they vaunted her praises, saying that throughout all Hindostan there was not one to rival Sirima whose beauty rivalled the sun. And so it was, for the glory of the sun enriches the land and feeds the people and so did the beauty of Sirima bring plenty to the town of Rajagriha.

Almost every day some rajah with his retinue would ride into Rajagriha to seek audience with Sirima. But to gain admittance into the presence of Sirima was no easy matter so the rajah and his retinue would remain in Rajagriha for weeks, sometimes for months. And all the time the men and horses were eating and spending, and gold was flowing into the money-bags of the merchants of Rajagriha. And then, at last, when the poor fool was ruined, there were horses, camels, elephants and tents to be bought at bargain prices with the gold that had been earned so easily.

And so all men praised the courtesan; all but one man, Jivaka, physician to King Bimbisara and brother to Sirima. For he was a follower of the Buddha Gotama and doctored the monks when they were ill. So when

men talked of Sirima he hung his head and moved away, for the followers of Gotama loved not the delights of wine, women and song holding that it were better to cultivate control of the mind than pander to the body with the delights of the senses. Not that he blamed Sirima, for well he knew that for this she had been born and that, almost as soon as she could toddle and lisp baby talk, she had been taught dancing and singing and all the arts used by women for charming away the hearts of men.

Now it happened that Sirima heard much of the Ascetic Gotama, who was then dwelling near Rajagriha and who, many said, was a saint come to overthrow the gods and shatter the power of the Brahmins, and to lead men and women to Nirvana by his Noble Eightfold Path, which was a Path of good thoughts and deeds instead of making sacrifices and paying priests.

And Sirima thought in the pride of her beauty, "No man can resist me; all become mad when they gaze into my eyes. Kings, Rajahs and Brahmins, all have paid tribute to my charm. I will send for this Ascetic Gotama and see what manner of man he is."

So she sent out her most trusted maid upon this shameful errand. But when the maid saw the Blessed One and heard him preach, she could not deliver the message, but fell upon her face to hide her shame and begged to be accepted as the lowliest of his followers. And when Sirima next saw her she had the

shaven head and ragged gown of a nun and would not answer when she was questioned.

Again Sirima sent a maid she thought she could trust, but again her servant could not deliver the evil message. Though she did not become a nun, she took Refuge in the Buddha, the Teaching and the Order and would not return to the service of a courtesan.

Then Sirima determined to go herself to see this wonderful Teacher who had power to transform her servants. Putting off her jewels and fine raiment, she dressed in simple white and hid her beauty behind a dark veil and a long cloak.

In the dusk of the evening she joined the crowd assembled at the preaching place beneath the boughs of the great banyan tree, and squatted amongst the others, unrecognized and unknown. She, Sirima, in whose antechamber rajahs were waiting to solicit her favours, sat there unknown, for all eyes were upon the Blessed One and all senses strained lest a word should be missed.

He spoke of the transience of all things. Of how nothing is and yet all is one. Of the sins of lust, greed and hate, and how they cause the blinded to wallow like swine in the mud of misery, re-birth and evil karma. And then he told how the disciple by self-control and love to all living things, can purge all evil from his mind and rise, even in this life, to the bliss of Nirvana.

Poor Sirima had never heard such words before. She had been brought

up from childhood to think that lust and riches were the only things that mattered in this world. True she had regularly sacrificed to the gods, but all religion, to her, was comprised in a few empty words oft repeated and many payments made to the Brahmins. Before, she had been proud of her fame and her position but now she bowed her head in shame and the tears ran down her lovely cheeks in two diamond streams.

No clients would she see that night, nor the next, nor the night after that. And word went around the bazaar that Sirima was ill. All day long she sat cross-legged with bowed head, speechless and taking heed of none. On the fourth day she determined that she must see the Teacher and listen to his words once more, so as the sun sank towards the short Indian twilight, she stole out again to the preaching place beneath the banyan tree.

This time the Master told how each is lord of self and needs no help from outside influences to rise to the highest. And when the discourse was ended, Sirima threw herself, upon her face before his feet and cried through her tears, "O, Sage of the Sakyas, I am Sirima, the courtesan. Is there hope even for such as I?" And the Master's voice, calm and pure as a pearly cloud, answered, "O, Sirima! By self-effort even the vilest may attain to Nirvana."

And the pomp and luxury of Sirima ended suddenly as the tropic night follows the setting sun. No more rajahs and their retinues camped upon the common land outside

the city walls. No more rich bargains for silken clothing and jewels for the visitor and food and fodder for his train. And the merchants beat their breasts and prayed to the gods to send them another one to replace Sirima.

Within the house of the courtesan all was cool and quiet. Gone were the dancing girls, the musicians and the attendants with hands like leeches. Gone the rich wines and intoxicating scents; gone the rattle of the dice boxes and the loud drunken laughs, for Sirima was now a lay disciple of the Blessed One. But though the tide which had brought wealth into the house, had ceased to flow, its ebb was carrying from the house aid to all who suffered; so that the name of Sirima was still blessed in Rajagriha, but by different people.

It happened that one day, Sirima, taking her courage in both hands, waited upon the Blessed One and, modestly veiling her face, sat afar off, waiting to be spoken to. When the Master called her, she, after making obeisance and passing him on the right side, humbly asked whether the Blessed One and his disciples would honour her by taking their meal at her house on the following day.

The Blessed One signified his consent by silence, for by his highly developed intuition, he saw that in Sirima which neither she, her brother Jivaka, Physician to the King, nor any of her handmaidens, suspected.

All that night the servants of Sirima laboured, making a feast of every kind of food lawful for a monk to eat. Then, at the proper time, Sirima, herself, walking barefoot in the dust, waited upon the Master and said:—"Lord, the meal is ready."

When all the monks had eaten and the Blessed One withdrew his hand from the bowl, Sirima, as was the custom, came and sat upon a low seat on his right-hand side. Then the Master delivered a discourse telling how an evil Karma may be cancelled by good deeds, loving thoughts and self-control, and how, though some progress along the Path quicker than others, all at last will reach the goal if they strive to do so.

Then Sirima, bowing low before the Blessed One, said:—

"Lord, may this humble one crave a boon."

"Sister, the Tathāgatas do not grant boons before hearing what is asked for."

"Lord, I ask for nothing improper. My request is that, each and every day I may be allowed to feed eight monks."

The Blessed One by silence gave his consent and from that day eight monks received their daily meal from Sirima. Each day a meal of the choicest food, excellently cooked and prepared, was given. But better than the food or the cooking was the charm with which Sirima superintended the feast and received instruction in the Teaching afterwards.

"One day some of the monks who had eaten in Sirima's house were seat-

ed in the common room of the monastery, discussing the meal and the charm with which it was served. A young monk named Nanda overheard the conversation and determined to call at Sirima's house with his begging bowl and so taste some of this savoury food. He was wrong to do so, but to the young it seems a trivial thing to break a rule, for to them, life appears to stretch out for an eternity and there appears to be ample time in which to make amends.

When Sirima's attendants told her that a monk was at the door, she was lying on her couch, exhausted ; for that which the Blessed One had sensed was now fast developing and the days of the beautiful courtesan were numbered. Nevertheless, she ordered her maids to take the monk's bowl, fill it to overflowing and bring it to her. Then, supported by her attendants, she proceeded to the door and presented the bowl to the monk. Nanda took the bowl and then did what no monk should do. For some ten seconds he stood gazing into the eyes of the giver. Only that and not a word spoken on either side, yet the flaming arrow of passion had pierced him through and through. Silently he returned to the monastery, entered his cell and seated himself facing the wall. All untouched was the delicious food for which he had broken the rules of the Order. It grew stale, and then became a stinking mess.

Attracted by the smell, one of the elder monks came to remind the young monk that he must clean his

bowl immediately after his meal ; but seeing Nanda sitting so motionless he thought that he had entered one of the trances and so cleaned the bowl himself.

Nanda sat facing the wall, a prey to that passion he had vowed to put away from himself for ever. He had no hope, for even if he should claim release from the vows he had taken, he had, in those ten seconds, seen that death was claiming Sirima. Though he knew it not, even now she lay dead and the greedy ones she had supported were stripping her palace of everything they could lay their hands upon.

For one day—for two days—three—four days, Nanda sat thus, and then fell forward in a faint, bruising his face against the wall.

The monks picked him up without fuss or excitement for such things often happened when the mind entered the trances and the body was not strong enough to stand the strain. They dashed cool water in his face and lay him upon his sleeping mat ; then one of the monks fanned him until he fell asleep. Life or death is a matter of little importance to the follower of the Blessed One.

When Nanda had slept a little he slipped once more into life, and lay still in his weakness, listening to the chatter of the monks around him. Then one word he heard, made him sit up suddenly. Sirima was dead they said and her body lay in the burning ground, for, of those who had partaken of her bounty whilst she lived and plundered her goods when she was dead, not to one had

come the kind thought of paying for her burning.

By the power of his will forcing his body to move, Nanda reached the burning ground and looked down upon the remains of she he loved.

It was a horrible sight. First the body had been that of a beautiful woman covered from top to top by a vile pall of eager, voracious, humming flies. Then it had become an unclean, black, swollen thing with only the semblance of a woman. Now it was a moving, crawling mass of worms which covered something indescribable.

Nanda staggered back fainting but felt a strong arm supporting him. It was the Blessed One, who, by his highly developed intuition, had known what was happening, even without seeing it, and had followed his young disciple. Softly and calmly he spoke:

"Behold the beautiful Sirima, to possess whose body men of noble

family would expend their entire fortune. Now, who would have her for nothing? Such is the body with its many corruptions, even though it be dressed in silks and decorated with jewels."

"Perceiving the body to be fragile as a pot; fortifying his mind as though it were a city; let a man fall upon the lusts of the senses with the sword of wisdom, and that which he has won let him guard with heed."

As a wanderer upon the slopes of the Himalaya Mountains during the darkness of the night may suddenly, in a flash of summer lightning, see the glory of the snows in all their beauty, so did Nanda attain to Enlightenment.

Making obeisance to the Blessed One as to a beloved father, he turned his face to the west and departed to carry the Teaching to the people in far-off lands.



LUMBINI REST HOUSE

This Rest House is being constructed by the Maha Bodhi Society at Nawtanwa for the use of Buddhist pilgrims.

A TIBETAN HOUSE-WARMING

BY AN ENGLISH BUDDHIST.

The Head Lama of a Darjeeling Red Cap Sect Monastery promised to conduct my house-pujā ceremony.

I am well acquainted with the Western methods of a house-warming. In Ceylon the Sinhalese monks have a ceremony for a new house, and now I was going to have the novel experience of the sort that is done in Tibet.

My hermitage built on the face of a hill-slope was new. My man servant who comes daily from the near-by Tibetan village, thoroughly approved of my idea. Besides he is related to the Head Lama and has great admiration for him. On one occasion when we were discussing the merits of the Lama, he informed me that the Lama was a Lung-gon-pas! "A flying Lama! Yes, the Lama-gomchen can fly from one side of the room to the other! He does this at night. He seats himself on the hard mattress cushion on the floor on one side of the room, and then flies over to the other cushion on the other side of the room. Oh! to have a lama who can fly about a room to conduct my house-pujā ceremony."

So negotiations and arrangements proceeded. I decided to observe the local custom and install the three well known Images on my altar. One Image was to represent the great

National Guru of Tibet, Padma-sambhava. The other two were to be Amitābha, one of the celestial Buddhas and Amitabha's spiritual son, Avalokita, known also as Chenrizi and the spiritual guardian of Tibet.

Arrangements could only be made at intervals for the Head Lama was in constant demand for various religious ceremonies. However when he had a few minutes to spare he would call at my hermitage and, in his broken English, he told me exactly what was wanted. As regards the three Images which were to be made, did I want them to be "plain" or "filled"? Of course I said "filled", for, with Tibetans and all the Buddhist hill people, an Image is not worth looking at unless the inside has been stuffed with all sorts of sacred things.

Then would I please hand him over some money. He would have to write to Gangtok, Sikkhim's capital, for the necessary Mantras. These Mantras were not to be had in Darjeeling, so the particular Lama in Gangtok would have to buy paper, ink, and get them printed off the special prayer blocks. I handed over a sum of money.— The Head Lama said he would now go down to the Darjeeling bazaar and make arrangements with a Tibetan for the making of the three Images.

For about ten days nothing more happened; then early one misty morning there came a heavy tramp of feet outside on my verandah. The Head Lama had arrived accompanied by the Tibetan image maker, a pock marked individual with a large lump of blue turquoise in his ear, a long pigtail and complete with a Homburg hat. He, in turn, was followed by a ragged urchin with a huge wicker basket strapped on to his back. My Images! Very carefully each Image was unpacked. No paint had as yet been applied. The question was would I like to have the Images painted on my premises just to see how it was done? The Tibetan artist produced a large biscuit tin containing an assortment of small tins of coloured enamels—and all from a London firm too. I decided that the Tibetan should finish the work in his own house and then bring them to the Monastery for the necessary filling. The Head Lama then requested that I should pay for the Images, which did not include the painting. Amitabha's price was eight rupees (about Two Dollars fifty cents), Chenrizi six rupees and Guru Padmasambhava six rupees. The Tibetan pocketed the money and then the Head Lama said he must have some money. He would go that afternoon to the bazaar and purchase the ingredients for filling the Images.

The next question was the 'Good Luck' flags for the three huge posts to be erected outside the hermitage. The necessary lengths of material had already been purchased—one length was white, one was red and

the other blue. Each was about ten yards in length and each had to be printed with suitable mantras all over it. So the Head Lama packed up the flag material to take away to be stamped all over with prayers, collected the sum of money he wanted and then both of them left the hermitage.

Each flag-post has to have a special top piece. So I then sent word to the local carpenter to carve out the necessary head pieces. My servant saw to this job and in a few days the three head-pieces were brought, painted red and white. The shape of each was a combination of the Sun, a Sword, the Moon and Stars, and fixed at the bottom was a round piece of wood, the mandala of the Wheel of Life. A simple piece of carving but possessing deep symbolism.

A few days later and on a pouring wet afternoon the Tibetan image maker with his urchin, suddenly arrived in the verandah. He had finished the Images and he wanted me to see them before he delivered them to the monastery. The Images looked a great success! Gold had been applied to the body part, while the robes and accessories of each had been carefully painted in the traditional colours. In fact the Images looked what they should be, symbols—not painted puppets.

Now I want to digress for a moment. There is a reference in Felix Guyot's two interesting books on "Yoga" to the characteristic physical sign of men who "are hundreds of years old" and "well known to Oriental image makers". This visi-

ble sign of age is connected with the ears which show an exaggerated growth—"The Orientals know this very well, and it is for this reason that when the Chinese idol-makers represent Buddha or some saint, they attribute them huge ears of which the lobes hang down upon their shoulder"

All I know about these ear lengths is the characteristic sign in the lobe—the long slit. In all the images I have seen of the Buddha, there is this slit in the long lobe. On one occasion when I was in Ceylon I saw a young woman who had evidently renounced the vanities of the world, with slit ear lobes nearly flapping on to the shoulder. This is a hall-mark of respectability! Such a sign only means that the person in question, is a person of good family and that before he or she renounced the world his wealth enabled him to wear ear rings of such weight that they dragged down the lobes of the ears.

The Tibetan then looked inquiringly at me. So I paid him the stipulated sum *viz.* twelve rupees, for the painting of the three images. He then bade a polite farewell and tramped off in the direction of the Monastery to hand over the Images.

The Head Lama himself I had not seen for some days and no date had been fixed for the actual ceremony. During the afternoon he suddenly appeared in the doorway. An attendant lama stood behind him carrying a bulky white bundle. The Head Lama was apologetic. He had been very busy and he had just finished

the Death Ceremony of an important person in Darjeeling. But now he had come to show me what he had bought for the Images. First of all the parcel of Mantras had arrived from Gangtok—here was the postal receipt.

The Head Lama had the bundle placed on my table. After much fumbling and fingering of knots, the white cloth was loosened and the contents revealed.

The bulky registered parcel from Gangtok astonished me!—and I stared in amazement at the numerous packets and parcels. All this going into the insides of my three Images? Indeed, yes!

In one brown paper bag was a large quantity of finely chopped pieces and bits from a special tree, a variety of pine which is considered sacred. Then in a number of paper bags was an assortment of nuts, including walnuts, dried apricots, candy sugar, raisins and two kinds of rice. In one packet was red sandalwood powder, and in another white sandalwood powder. Then I was shown a large quantity of moss like substance of a reddish colour. Then there were three sandalwood sticks, and some cards of coloured sewing silk. Each Image contains one of these sticks. Around the stick are tied tiny rolls of the paper mantras. The rolls fixed at the top of the stick are special mantras and sacred vowel sounds for the inside of the head, for the top of the head, for the eyebrows, for the eyes, for the back of the head, for the nose, for the tongue, for the lips etc.—so when

the stick is inserted, the position of those paper rolls should be in exact position corresponding to the eyes, nose, and ears, etc. of the Image itself. The other ingredients are then packed in filling every little crevice. A flat piece of wood is then fitted in to close the base of the Image and over this is gummed a piece of strong cloth. The Image is now said to be 'alive'. As for the huge Images in some of the Tibetan Temples, tons of paper, tons of ingredients must be required and I should fancy, it takes weeks and weeks for the filling.

The Head Lama then said he would see me in a few days about the date of the ceremony. So he departed with the attendant lama who wrapped up all the various packages into a bundle.

On the Head Lama's next visit we sat opposite each other over my table and discussed about the number of Lamas who would perform. The musical instruments are always played in pairs. I had every intention of having the full orchestra. So there were to be twelve Lamas and with the Head Lama himself, thirteen. Then would I please give him some money. The house ceremony would be next Tuesday. It was one of the 'good days' in the Tibetan calendar for that particular month, and in the meantime, he would go to the bazaar and purchase the necessary food supplies. Tea should be served to the lamas three times, and one meal.

It would be necessary for my servant to have help. So two extra men

to act as cooks, and one extra man to fetch water from a tap near the hermitage, would be on duty. Large cylinder char-coal burners would be brought from the village. So I handed over thirty rupees. Out of this sum the Head Lama said he would buy the rice for cooking, the vegetables, the meat, and the special supply of fruit to be offered during the ceremony—also the incense, the ghee for burning in the hundred and eight small brass lamps.

On the day before the house-pujā my servant and two villagers went into the hillside jungle and hacked down the bamboos. These, as already mentioned, were to be the posts for the flags and as the ceremony included the erection of the flag posts, the bamboos were dragged to my hermitage and thrown down in front of the verandah. One deep hole had been dug on the South side of my house, one on the North and the hole on the West had to be dug half way up the high bank overlooking the roof. I gathered that flag posts were not erected on the East of the house.

At last the actual day arrived! At 4-45 on the Tuesday morning I was suddenly awakened by a moaning chant going on in the verandah. Then a crash on the cement floor and the rattle of brass. Of course! it was the half blind caretaker of the Monastery who had brought the box of lamps. The moaning sound was the mantra the old fellow chanted all day long.

Day light was now filtering into the room. Outside there was a thick mist, but no rain. By the time I had

finished the business of washing and dressing, the milk man with his large cylinder can of milk had arrived and from him I collected extra milk. My servant all agog with excitement arrived much too early and insisted upon getting breakfast at once.

Actually he was right for now quite a body of people, to do different things, had collected outside my hermitage. The half-blind caretaker returned still chanting, carrying a pile of mats and the Head Lama's special mattress cushion. The extra helps were now lighting the charcoal burners round by the kitchen door. Huge flat cooking vessels were scattered about on the ground, and the deep baskets containing the vegetables and fruit were now being hauled about by four young lamas.

My servant had now cleared the sitting room. My writing table was placed just in front of the polished altar. This table would hold the sacred offerings. The hundred and eight small brass cup like lamps would be placed on a larger table. The mats were now rolled out and the mattress placed in position.

The Head Lama now walked into the room and promptly re-arranged the mats. He then told me that the Lamas wished to bring my three Images in a procession from the Monastery which would be about nine o'clock.

In the meantime there was a desperate hurry going on outside over the bamboo-posts. The two Lamas, with choppers, were trimming the posts and slicing off the tops so that the symbolic red and white carved

head pieces could be well hammered to the posts. The prayer-flags were soon nailed to the masts and then with much shouting and laughing the three masts were hauled up and well secured into their respective holes.

On my return to the ceremony room, I found that a huge round flat copper cooking vessel, containing a large heap of steaming boiled rice, had been planted on the floor. Three lamas now hurried in, one-carrying a smaller copper pan with steaming rice, and the other two with a number of enamel plates.

Their job now was to make the sacred ritualistic cakes! They knelt on the floor boards, and with all their muscular energy, they rolled and kneaded and squeezed the boiled rice into a bulky consistency.

The Head Lama who was keeping an eye on all the arrangements, tried to explain to me in his limited English, that the largest ritualistic cake, which now looked like a fat bottle with a long neck, was a most important 'shape'. According to the chanting of the Scriptures, the particular rice "shape" take on different symbolic meanings, but fundamentally it represented the Precious Guru Padmasambhava.

I noticed that the Lama who was making the chief cake, had a white cloth tied round the lower part of his face—no doubt to prevent the sacred shape from being contaminated by his breath.

The other cakes mostly in the shape of thin pyramids, varied in height. As soon as these shapes

were completed, the business started of painting and decorating them. The majority, there was quite a collection of them, were daubed all over with a red dye. Some were left as they were, white. One Lama now slit up long thin pencil lengths of bamboo wood.

The important cake had three of these sticks thrust into its body, one through the top of the head, and two at the sides like arms. On to these slices of wood were stuck dainty flat white discs, made of some greasy substance probably of butter and dough. On to the centre of these flat white discs were pressed three coloured dots, green, blue and red. This dough lent itself to all sorts of twists and rounds as decoration, and when all these ritualistic cakes were placed on the offering table, they presented a highly exciting coloured group of symbols.

The Head Lama had carefully placed the personal articles he would use during the ceremony on a chair by the verandah door—his pointed red hat wrapped in a silk cover, the special scriptures encased in their wooden boards, the bell and Dorje wrapped together, and then there was a very modern looking white kid hand bag. What did this contain?

The Head Lama drew out a number of packages of greasy tissue paper. Then I was shown a number of painted picture cards which, to me, resembled the symbolic Tarot cards of the Holy Kabala! (Jewish mysticism).

Each card represented some religious symbol connected with the Tibetan Hierarchy. Six of these cards were now selected and were duly fixed on to the top of the wooden sticks in the three ritualistic cakes.

Suddenly in the near distance, over the valley, came the crash of musical instruments and a roll of drums, indicating that the preparations in my hermitage should be finished and that all the Lamas should now assemble in the Monastery for the procession.

My servant now called me into the kitchen to tell me all the extra milk had gone sour. I must give him eight annas and he would send to the village for another supply. The Head Lama said he must now hurry back to the Monastery, and all I had to do was to meet the procession on the road above my hermitage. The rest of the monks were busy giving the final touches to the lesser sacred cakes, and placing the hundred and eight lamps on the table drawn up to one side of the altar.

My small polished table had been placed at the foot of this table and on its polished surface had been dumped an empty paraffin (kerosene) tin and on that rested the huge flat copper tray containing the heap of fruit offerings.

All the monks now cleared off for the Monastery leaving a small novice to clean up the mess on the floor boards. Liberal quantities of water lay about the surface, bits of rice and dough had been well stamped into the floor and on to the lama's carpets.

With a scraper, duster and brush, the novice and I set to the task and cleaned and dried the floor to a decent condition.

My servant who, in the meantime, had disappeared, now returned dressed in his best Tibetan outfit and told me that the loaves of bread had failed to arrive, but that the Head Lama had ordered the local cake and sweet seller to come to my hermitage. The cooks outside were now busy getting tea ready for the immediate arrival of the Lamas.

In the distance coming along the winding mountain road was the procession heralded by the clash of cymbals, the trumpets and the drums. Luckily there was no rain except for the thick mist which enshrouded all the roads and valleys. Now I went out to meet the approaching party and as I clambered on to the road, the Head Lama appeared out of the mist and wanted to know if I had got the necessary white scarf—the Tibetan form of a polite greeting—to present to the Image group. No, indeed! Such a necessity had not entered my mind. However, the Lama solved the problem by saying incense would do instead. He called down to the novice standing in the verandah who soon came running up the path with a handful of smoking incense sticks.

Now I met the procession which was headed by a couple of dirty village women who had been hired to carry on their backs the huge kettle drums, and which were being thoroughly whacked by two lamas.

The rest of the orchestra passed and then came my Images housed in a sedan chair, a highly coloured affair of yellow silks, green, blue, red with a string of pearls looped round the edge of the Chinese shaped canopy.

The Head Lama and I stepped in front of the chair and so we escorted the sacred Images down the path to my verandah. Here the chair was rested on a wooden box by the open door and the Images handed to the Head Lama who placed them in their respective positions on the altar—Amitabha in the centre, Guru Padmasambhava to Amitabha's left and Chenrizi on Amitabha's right. The silver butter lamps were lit and incense stuck in a bowl of rice.

The monks now seated themselves on the carpets on the floor placing the musical instruments in front of them. The Head Lama sat on his cushion with his painted table-box in front of him with all the religious objects for ritual use on the top. The hundred and eight lamps were to be lit by me later on. The offering table with the ritualistic cakes, was completed with two small silver bowls of heaped up rice; one silver bowl of red liquid (strong tea) and one of white liquid (a brew of rice)—then three silver bowls of water and another bowl of rice in which were stuck incense sticks, and two silver lighted lamps. Candles were not used. Tibetans consider that they are made of impure ingredients and not fit for an altar.

I sat myself on a chair by the curtained kitchen door, and listened

to the characteristic low toned chant of the lamas reciting the life history of the Precious Guru—after this would come the recitation of Lord Buddha's life for, with all Tibetans, the Guru comes first.

My servant called me into the kitchen—the cake-man had not arrived and tea was about to be served to the Lamas. However, I had already a stock of fresh cakes specially made so these, with biscuits, were served to the Lamas.

After the tea interval the Lamas started their chanting again, using this time the musical instruments, the hand drum, the conch shells, the cymbals, the sweet note trumpets and the base notes of the six feet horns. The kettle drums and a brass gong had been left outside to be used when it was necessary for the entire orchestra to perform out in the open.

This lama music has a curious enchantment—it certainly captures the senses and once it is heard, one can never forget it, and it can be recognised in any part of the world where it is played.

The time now came for the cooks to serve the Lamas with their food. My servant now hurried in with a tray containing rice, vegetables and meat which he set before the Head Lama. The others were also given their food, and I now retired to the kitchen for my meal. When everybody had eaten their fill and tea had been served again, the monks settled down to the second part of the ceremony. The Head Lama used the word 'Baptism', but the word 'purification' has a nearer meaning.

There was one Lama who now kept hurrying in and out of the room with plates of ritualistic cakes. To the chanting of the scriptures and to the crash of music he would hold aloft a plate of the small sacred cakes and then hurry outside and throw the lot on to the ground. At times the Head Lama would pick up the symbols of Wisdom and Method—the Bell and the Thunderbolt; the Bell he would ring in his left hand and with his right hand fingers correctly placed he would at the same time hold up the Dorje. Then at intervals he would shake the small rattle drum with its pair of hanging leather knobs. Again his hands and fingers would be twisted together into positions, to represent the Four Elements: Earth, Fire, Air and Water. At one time the rosaries of all the monks were brought out, and then ensued a gabble of chanting, each lama reciting quite independently of the other.

The Devas had now collected in my room, they were enjoying the offerings, they were partaking of the merits offered—the merits through the offering of the sacred cakes, the sacred food and the sacred music. The Demons had been stopped from wandering about—they had been sent to the bowels of the earth. The attendant Lama had placed a tin plate face downwards on the floor, the Head Lama's Dorje was now twisted round on top of the plate—and there the Demons would stay until they had realized the Truth.

At one time when I was standing outside by the open door I caught a

colourful picture of the ritualistic ceremony . . . the wooden walls of the room blended harmoniously with the garnet and deep red of the monastic robes—the Images on the purple silk altar, the symbolism of the ritualistic cakes, the flickering butter lamps, the smoke of the incense which mingled with the mountain mist that streamed through the top-opening of the windows . . . there was a sense of magic in the air. The Head Lama was turning over the separate leaves of the scriptures. Did he really fly through the air?—one day I might ask him.

I then noticed a strange Lama wandering about by the cooking utensils. My servant informed me he was a Lama who had arrived early in the morning from Sikkhim to fetch the Head Lama at once. The second Lama in charge of the College Monastery had suddenly died.

Suddenly all the monks in the room scrambled on to their feet and trooped out into the verandah. All the musical instruments were collected, two servants were borrowed to have the kettle drums fixed on to their backs, an armful of sweet smelling pine tree branches were placed on the glowing embers of a charcoal burner and the Head Lama, surrounded by four attendant Lamas, stood in the verandah in front of the doorway. The red pointed and curved hat was now put on his head. My small looking-glass, which had been removed from the bathroom, was now in use. The sacred silver water pot containing saffron coloured water was held over the mirror, the holy

water poured over the surface and by means of a long stopper rod surmounted by a fan of peacock feathers, three strokes were drawn on the glass.

This ritual connected with the mirror, which is to reflect the images of the spirits, was repeated a number of times accompanied to the thunder of the kettle drums and to the crash of the other instruments.

The burning pine branches bleached out scented clouds of smoke which sailing up drifted through the three flag posts. For this to happen is very good! This scented smoke drifted into the room and while this smoke was purifying everything, the Lama attendant seized a plate of ritualistic cakes, and made a hurried tour encircling all the flag-posts, having to scramble up the bank, on to the road above, then down the foot-path and so back again accompanied to the prolonged crash of the religious music and to the recitation of the scriptures by the Head Lama who now went through the business of throwing rice about. Rice was thrown all over the hermitage outside, and into every corner inside and on the altar.

The Head Lama and two others returned to their seats and I was now asked to light the hundred and eight lamps. This I did by the end of a lighted incense stick which had to be repeatedly dipped in ghee to carry the flame. To the chanting of the scriptures and to the thunder of the full orchestra outside I eventually lighted the lot and a wonderful blaze of yellow light it was. Rice was still

being flicked about, but now the Head Lama rose from his seat, stepped towards me and in his best English wished me health and prosperity on behalf of all the Lamas and finished by dropping a long white silk scarf round my neck.

All the monks now returned to their respective places, the chanting and the music still continued. The Head Lama now rose from his seat and I also rose from my chair for I guessed the time had come for us to settle a little money deal. So into the kitchen we went, and on a tray the Head Lama placed silver coins in heaps. The two second Lamas, five rupees each, four Lamas four rupees each, the Lama attendant three rupees eight annas, and the rest three rupees each. The Head Lama went into the room, carrying the tray himself and gave out the various sums to the individual monks. The Head Lama did not wish to accept my present to him but I insisted.

He now returned to his seat and within a short time the puja ceremony was completed in a grand final of cymbals, conch shells, the sweet notes of the trumpets, the base notes of the horns, the drums, the ringing of the Bell and the manipulation of the thunderbolt.

Tea was now served out for the last time. The offerings of fruits were now divided and given to the monks. Small coins were distributed to a group of beggars who had collected outside.

One by one the monks departed carrying their particular musical instruments and as much of the food that had been left about. They all seemed satisfied and happy.

The Head Lama, with three outside guests who had arrived, stayed for another cup of tea and then he took his leave as he had a long journey in front of him.

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DEVAPUTTA

By A. J. EDMUNDS.

It was shewn, in "Buddhist and Christian Gospels" (Tōkyō, 1905) that Devaputta means a newly arrived spirit in the other world. To render it "son of the gods" or simply "deva" destroys its meaning. Translation means an exchange of idioms,

and the English idiom for devaputta is ghost or spirit.

Even if we disbelieve in ghost-stories and call them folk-lore, the English word "ghost" and the Latin English "spirit" are the only correct translations of devaputta.

CHINESE BUDDHIST MISSION IN INDIA

The Chinese Buddhist Goodwill Mission, led by His Holiness Tai Hsu, President of the Chinese Buddhist Association, arrived at Outram Ghat, Calcutta, on Thursday the 11th January by ss. "Aska" from Rangoon. The other members of the Mission are Revd. Way Fun, Revd. Che Hong, Revd. Wai Huang and Revd. Assaji. The Mission was given an enthusiastic welcome by the Chinese Community in Calcutta, members of the Maha Bodhi Society, Bengal Buddhist Association and other organisations. The following were some of those present to welcome the Mission:—Mr. Sih Shou-heng (Consul for China), Prof. Tan Yun Shan, Mr. S. H. Lee, Mr. Wang Chi Yuan, Mr. Chiu King-chong, Mr. Lee Kong, Revd. D. Sasanasiri, Revd. N. Jinaratana, Mr. Raja Hewavitarne, Member, Ceylon State Council, Mr. D. Valisinha, General Secretary, Maha Bodhi Society, Anagarika B. Govinda, General Secretary, International Buddhist University Association, and Dr. Arabinda Barua, President, Bengal Buddhist Association. The members of the Mission were garlanded on behalf of the various associations.

The first public function held in honour of the Mission was a banquet given at the Chinese Club. It was attended by leading members of the Chinese Community in Calcutta, whose guests the Mission remained during their stay in this city.

Reception by the Maha Bodhi Society

On Friday the 12th January, the Maha Bodhi Society gave the Mission a most cordial welcome in the Society's Hall which was attended by leading citizens of Calcutta. The welcome meeting was presided over by Mr. N. C. Sen, Bar-at-Law, Mayor of Calcutta, and the Address of Welcome was read on behalf of the Society by Mr. Devapriya Valisinha, the General Secretary (*Printed on another page*).

Mr. Sanat Kumar Roy Choudhury, Ex-Mayor of Calcutta, in extending a warm welcome to His Holiness and other members of the Mission on behalf of the Bengal Hindu Maha Sabha, said that they welcomed them most cordially as they had come on a mission which was as dear to the people of India as to the Chinese. The Indian people wanted to establish cultural and spiritual contacts with the Chinese people who had accepted the teachings of the Buddha. Although the Buddhist religion, Sj. Roy Choudhury observed, was not prosperous in the land of its origin and, although it did not shine in India today as in the outside Buddhist Countries, yet all Hindus regarded Buddha as one of the ten Avatars and present day Hinduism was greatly influenced by His teachings.

Sj. N. C. Sen, the Mayor, welcomed His Holiness and other members of the Mission on behalf of the citizens of Calcutta. Sj. Sen said that they

were very grateful to His Holiness that at this time, when his country was at war with Japan, he had set out on his sacred mission. The Mayor pointed out that their relationship with China was not only cultural but also spiritual. Referring to the Medical mission sent out to China by the Indian National Congress, he said that this medical mission was a token of their goodwill to China and a demonstration of the fact that the heart of India bled for China. The Mayor hoped that His Holiness' mission would be more than fulfilled.

His Holiness Tai Hsu, in replying to the Address of Welcome, through an interpreter, thanked the members of the Maha Bodhi Society and others for their kind welcome to him. He expressed great satisfaction at the activities of the Maha Bodhi Society for the revival of Buddhism in India and assured all possible help in its work. He observed that he looked upon India which was the birth place of Buddha as his own country. From the reports of the activities of the different Buddhist societies in India he had the impression that Buddhism was coming to its own again in the land of its birth and it would soon attain its previous glorious position. The credit for this must mainly go to the late Ven. Dharmapala, the pioneer of the revival movement. Though he had not the pleasure of knowing him personally he had heard much about his work and knew Mr. Valisinha, the present General Secretary, since 1928. He added that he appreciated the work of the Society and that was why he

joined the Maha Bodhi Society long ago.

As to the state of Buddhism in China, His Holiness said that some years ago there was an apprehension that Buddhism was going to be destroyed. Now that apprehension has gone, remarked the speaker, and it was being protected by the Chinese Government and Chinese scholars. His Holiness further said that with a view to revive Buddhism he was trying to bring about some substantial reforms in the Buddhist monasteries there. Finally His Holiness expressed his sense of gratefulness for the help the Indians were extending to the Chinese people in their present national crisis.

Gift from Marshall Chiang Kai Shek

At the conclusion of His Holiness' reply he said that he had been requested by Marshall Chiang Kai Shek to present a silver Pagoda to the Maha Bodhi Society as a token of China's goodwill. The silver Pagoda was then handed over to Mr. Devapriya Valisinha who requested His Holiness to convey the Society's thanks to the General for the gift.

With a vote of thanks to the Chair proposed by Sj. Padmaraj Jain the meeting came to a close.

During the Mission's stay in Calcutta, various Associations and individuals held receptions in their honour. The Consul General of China gave a largely attended tea party to meet His Holiness and his companions, while the Bengal Buddhist Association and Indian Research Institute presented him with

addresses of welcome. Maharaja Pradyot Kumar Tagore, Sj. Subhas Chandra Bose, Seth Jugol Kishore Birla, Mr. Probodh Kumar Das and others also entertained the Mission.

After completing their programme in Calcutta, the Mission left for Bolpur to meet Poet Rabindra Nath Tagore. From there the party went on pilgrimage to Buddhagaya, Rajgir, Nalanda and other places. The Maha Bodhi Society deputed Samaners Dhammajoti to accompany the party for their convenience.

Reception at Benares and Asoka Day Celebration

The members of the Goodwill Mission arrived in Benares on the 29th January and was enthusiastically welcomed at the Station by the Maha Bodhi Society, Benares Congress Committee, Hindu Maha Sabha and other organisations besides hundreds of citizens. The boys of the Maha Bodhi vidyalaya formed a guard of honour. The members were garlanded on behalf of various organisations and the party left in cars for Sarnath. Mr. Devapriya Valisinha, General Secretary, of the Maha Bodhi Society, who had come earlier from Calcutta to make arrangements for their reception, took the party to Sarnath where they were lodged in the Birla Rest House. On the way, the party halted at the Municipal School, Pissaria, where also a cordial welcome was accorded to the Mission and drill and physical exercises shown.

On the 30th afternoon His Holiness and other members of the Mis-

sion were welcomed by the residents of Sarnath in the Vihara Hall. Revd. Ananda Kausalyayana presided. This gathering was really an international one in keeping with the importance of the place. Mr. Valisinha, in welcoming the distinguished guests, said that it was a great privilege to have such an eminent Chinese Buddhist like His Holiness in the sacred place which the Society has been trying to revive to its past grandeur. The welcome at Sarnath, he remarked, was in the nature of a family welcome as they had not invited the general public to that gathering. The public welcome on behalf of the Society, Congress and the citizens of Benares would take place on the 31st. Mr. Valisinha mentioned the uphill task which the Society had to face in its work. Thanks to the vision of the founder and the co-operation extended to the Society, Sarnath had now regained partially its past glory. He appealed to His Holiness for his continued co-operation in the work at Sarnath. Others who welcomed the guests were Revd. Jagadish Kasyapa (India), Revd. Seelabhadra (Bengal), Revd. Te Yu (China), Revd. Karuna (Siam), Anagarika B. Govinda, General Secretary, International Buddhist University Association, Sister Vajira (English), Mr. Mandas (Nepalese), Chompel Lama (Tibet), and Mr. Bageswarilal on behalf of the Maha Bodhi Schools.

His Holiness Tai Hsu in his reply thanked the Society for the welcome and expressed his great joy at the work accomplished by the Society

and paid a tribute to the memory of the late Ven. Dharmapala. In conclusion he said that he would continue to co-operate with the Society in its work for the resuscitation of Buddhism in India.

At the suggestion of His Holiness a small Sub-Committee with Revd. Jagadish Kasyapa as Secretary, was formed at Sarnath to take up the work of restoring the Buddhist sacred places. His Holiness became a life member of the Society.

At the close of the meeting a full set of the Society's publications were presented to His Holiness.

In the afternoon of the same day Sri Prakasaji, M.L.A., gave a garden party in honour of the Mission. It was attended by the élite of the city.

On the 31st morning Pandit Jawaharlal Nehru, who had specially come from Allahabad to welcome the Mission, called on His Holiness at Sarnath and had nearly two hours conversation. On a request being made to Panditji to address the boys of the Maha Bodhi Vidyalaya he kindly agreed and gave them a short address in which he asked them to imbibe the spirit of the place which attracted such eminent persons like His Holiness. After a group photograph was taken Panditji left for Benares City.

Procession and Welcome in the City

It was truly a royal welcome that the citizens of Benares accorded to the Mission under the inspiration of Pandit Jawaharlal Nehru. From Dasasummedh Ghat the members of the Mission were taken to the Town

Hall in a grand procession organised for their welcome and for the observance of the Asoka Day. His Holiness Tai Hsu and Pandit Jawaharlal Nehru sat in the same carriage while the rest of the party as well as several prominent citizens and Buddhist monks were also accommodated in other carriages. Buddhist emblems, Congress flags, saying of Asoka written on placards and the yellow robes of the monks lent vivid colour to the procession. His Holiness and Pandit Nehru were profusely garlanded. The procession, after passing through various thoroughfares, entered the Town Hall grounds where arrangements had been made for a mass meeting. The roads through which the procession passed and the shops on both sides were decorated with triumphal arches and garlands. The crowds were so dense that it was with difficulty that the procession reached its destination where nearly 40,000 people were waiting to take part in the welcome. At the outset the Benares Municipal Board presented His Holiness with a Civic Welcome Address. It was read by Mr. Jagannath Prasad Mehta, President of the Municipality after which Mr. Mahabir Singh, President, Town Congress Committee, Acharya Narendra Dev, Pandit Jawaharlal Nehru and S. J. Kamalapati Tripathi welcomed the Mission. This over, the meeting was converted into the Asoka Day and His Holiness Tai Hsu was elected chairman.

Acharya Narendra Dev, in the course of his speech, said that in the

history of India the place of Asoka was very high for, he also, like Lord Buddha, set the Wheel of Law rolling. It was he who introduced the ideal that it was the birthright of human beings to be treated humanely. It was unjust to trample under foot the rights of others for one's own happiness and power. Of all Emperors Asoka was the first to put into practise this noble principle and therefore the place he occupied in the history of the world was, indeed, unique. He made a successful attempt to guide his country and others along the path of morality and good conduct. India is greatly indebted to Buddhism and to him. India will always bow down her head before Asoka for spreading Buddhism throughout India as well as outside and for placing before the world the high ideal of that religion which he actually practised in his life.

Even in ancient days, when intercourse with foreign countries was not an easy matter, there was deep friendship existing between this country and the neighbouring countries. Particularly with China and Tibet, her relations were most cordial. It was unfortunate that latterly this tie had loosened. Today, owing to their sad plight, India and China have come nearer to each other. This friendship has been strengthened by Pandit Jawaharlal Nehru's visit to China and His Holiness Tai Hsu's visit to India.

The next speaker was Pandit Jawaharlal Nehru. First of all, he

offered a cordial welcome to His Holiness Tai Hsu and mentioned his sense of genuine pleasure for the opportunity afforded to him to take part in that day's demonstration which showed India's goodwill towards China.

Speaking on the Asoka day, he remarked that, though he was not in a position to speak on religion, when he looked back into the history of India, there were two names which stood out prominently and for whom he had the deepest regard. Those were the names of Buddha and Emperor Asoka. To him Buddha appeared to be a great revolutionary of his time, for he revolted against many a pernicious doctrine which was current in the name of religion. He stood against the oppression of the lower classes by the higher classes and taught India to think in terms of humanity and not classes. That was why so many of his contemporaries rallied round him and accepted his teaching. Asoka was also a remarkable personality. When his sword had triumphed and further triumph of the sword would have attracted lesser kings, Asoka abandoned conquest and established himself on the path of peace and compassion leading society also along that path. For this reason Asoka's place in history was very high. Today Mahatma Gandhi was doing the same thing.

Referring to Indo-Chinese relations, he said that the re-establishment of cultural relations that existed between this country and China was a matter of delight to him. The speaker suggested the establishment of bran-

ches of the Indo-Chinese Cultural Association in all important towns.

Replying to the speeches of welcome His Holiness spoke in Chinese and a summary of the same was given to the audience by Revd. Ananda Kausalyayana in Hindi. In the course of the speech he said, "It is a matter of sincere pleasure to me that I have had this opportunity of meeting religious leaders, officials, and leading citizens of the sacred city where the Lord Buddha set the Wheel of Law in motion. I feel myself highly honoured by Pandit Nehru's coming over from Prayag to this place. I am grateful to the Benares Municipal Board for their Address of Welcome to me.

Sakyamuni Buddha attained Nirvana by his own efforts while living in this world of grief. He showed to all men the right path following which they can be happy and peaceful while in this world.

It is only by the great personality of the Lord Buddha and the Sangha which follows his noble teaching that the lives of human beings could be made fruitful. The great personality of the Lord Buddha should be the pride of India. He is the Light of the World. Buddha has taught us the Path of progress. We must acknowledge this with gratitude. We must make our lives worth living by comprehending the teachings of the Buddha and practising them. In these days when Indian culture is being revived, I would invite your attention to the great Indian philosophers like Nagarjuna and others.

Speaking on Asoka, His Holiness said, "Asoka brought about reforms in the lives of men in accordance with the teachings of the Buddha. His political reforms had the effect of uniting India as one nation. Asoka was like the Chinese Emperor Tai Chone. He successfully accomplished the holy task of disseminating Buddhism in the different countries of Asia and made it the universal religion of the then known world. India has been benefitted beyond measure by his efforts. It is, however, a pity that he could not leave an able successor to continue the good work started by him. No doubt this was a misfortune for the whole world.

Though himself a devout Buddhist, Asoka gave equal opportunities to all the religions to preach their tenets. Breach of peace on the ground of religion was unknown in his time. Similar was the case in China. In China there are Buddhists, Taoists, Confucians, Mussalmans and Christians but there has never been any bloodshed there on account of differences of religion.

In conclusion the speaker said, "For a long time I have heard it said that the poet Rabindra Nath Tagore and Mahatma Gandhi were following the liberal principles of Emperor Asoka. During my journey I have seen the tri-colour flag flying everywhere. From this it seems to me that the golden age of Asoka's time has come back and that the day is not far distant when the cultural relations existing between India and China in the days of Huen

Tsang will be re-established between these two countries. I am grateful to you for your feeling of goodwill to China in her hour of trial and I shall carry this message of love and sympathy with me to my country. Once more I thank you most sincerely".

With a vote of thanks to His Holiness for presiding over the Asoka Day the meeting dispersed.

The following are the other institutions where the Buddhist Mission

was welcomed :—Benares Hindu University, Kashi, Vidyapith, Theosophical Society, Nagri Pracharini Sabha, Rameswari Girls School, Ramkrishna Mission Home of Service and "Aj" office. Lunch parties were organised in honour of the members of the Mission by Raja Baldeodas Birla and Shiva Prasad Guptaji.

After a crowded programme the Mission left for Kusinara and other Buddhist sacred places.



A photograph taken at the Mulgandhakuti Vihara on the occasion of the visits of His Holiness Tai Hsu and Pandit Jawaharlal Nehru. They are standing in the centre of the group.

ADDRESS PRESENTED TO HIS HOLINESS TAI HSU,

*Buddhist Archbishop to the National Govt. and President,
Buddhist Society of China.*

MAY IT PLEASE YOUR HOLINESS,

We regard it as a great privilege to have this opportunity of offering Your Holiness a very cordial welcome to the land of Lord Buddha's birth. We welcome Your Holiness not as a stranger but as one of us; for, though China and India are separated by thousands of miles, we are one in religion and culture. Though the number of Buddhists here is extremely small, Buddhism has profoundly influenced present-day Hinduism. We can, therefore, rightly claim kinship with the teeming millions of Hindus as followers of the same *Arya Dhamma*. We welcome you not only as a great Buddhist scholar and an indefatigable worker in the cause of Buddhism but also as a representative of the great Chinese people and as a worthy successor of Fa Hien and Huen Tsang who have left imperishable records of their noble work for the establishment of permanent relations between China and India. We greatly appreciate the donation which you had sent, on behalf of the Chinese Buddhists, for the erection of the Mulagandhakuti Vihara at Holy Isipatana, as a token of China's goodwill for India.

As you are already aware, the Maha Bodhi Society was started in 1891 by the late Ven. Sri Devamitta

Dhammapala, with the main purpose of reviving Buddhism in India. He worked single-handed for about 45 years in spite of many obstacles. We rejoice to say that as a result of his self-sacrificing efforts, the movement has made rapid progress. At present there is a genuine desire to know more of Buddhism and the demand for the establishment of new centres of work is increasing from day to day. Far-sighted and generous Hindu brethren like Seth Jugal Kishore Birla are giving their generous support.

Our requirements for the Indian part of our programme are, however, great and lack of funds is the most formidable obstacle to the progress of the Society's activities. It is our earnest hope that we shall continue to have Your Holiness's co-operation in this work and, through Your Holiness, that of the whole Chinese people.

China to-day is passing through a great crisis in her history and our fullest sympathy is ever with you in your sufferings. It is our earnest hope and prayer that the crisis will soon be over and China will again be in a position to play her glorious part for the welfare of the entire human race.

It is with deep sorrow that we hear about the indifference of a section of the present generation of the Chinese to the religion of their forefathers due to foreign influence. Needless to say that this is a grave danger to China as well as to the whole of the East. We hope that our fellow Buddhists in China, especially monks, will give serious thought to this problem and take the necessary steps, throughout the country, to avert this calamity. It is imperative and essential that Buddhists should at once take up educational, social and humanitarian work in their own hands and prevent

all attempts at the destruction of China's great heritage. We have no doubt that Your Holiness will play an important part in this noble work of national as well as international significance.

In conclusion, we trust Your Holiness will have a very pleasant and happy sojourn in our common Holy Land, in the bosom of Mother India.

We remain,

Respectfully Yours,

Members of the Maha Bodhi Society.
Calcutta, 12th January, 1940.

VAISAKHA CELEBRATION

APPEAL FOR FUNDS.

The thrice sacred festival in commemoration of the Birth, Enlightenment and Mahaparinirvāna of the Buddha Sākyamuni will be held under the auspices of the Maha Bodhi Society on the 20th May, 1940, at the following places:—Calcutta, Buddhagaya, Sarnath, Lumbini, Madras, Calicut, Ajmere, Delhi, Mukteswar and other centres of the Society.

The programme of celebration includes the holding of public meetings, feeding the poor, presents to hospital patients, *dāna* to brikkhus and illumination of the sacred places. The success of this programme will depend on the funds available for the purpose. May we appeal to all to send their contributions and make the celebrations a success.

All contributions should be sent to the General Secretary, Maha Bodhi Society, Sarnath, Benares.

DEVAPRIYA VALISINHA,

*General Secretary, Maha Bodhi Society,
Sarnath, Benares.*

ANNUAL GENERAL MEETING OF THE MAHA BODHI SOCIETY OF INDIA

The forty-eighth Annual General Meeting of the Maha Bodhi Society of India was held at the Sri Dharma-rajika Vihara, the Headquarters of the Society, on Saturday, the 20th January, 1940 at 5 P.M.

Sir Manmatha Nath Mukerji, Kt., President, presided and the following were among those present:—Revds. D. Sasanasiri, Dharmaskhandha, N. Jinaratana, Mr. J. Choudhury, Bar-at-Law, Dr. Kalidas Nag, Dr. Arabinda Barua, Bar-at-Law, Miss A. C. Albers, Raja Khitindra Deb Rai Mahasai, Anagarika B. Govinda and the General Secretary, Mr. Devapriya Valisinha.

The General Secretary read the Report for 1938 and 1939 and it was duly passed. It gave an exhaustive account of the Society's multifarious activities all over India.

The following office-bearers were elected for the ensuing year:—

Patrons

His Highness the Maharaja of Bhutan, His Highness the Maharaja of Sikkhim, His Highness the Maharaja of Baroda, His Holiness Tai Hsu, and Seth Jugol Kishore Birlaji.

President

Sir Manmatha Nath Mukerji, Kt.

Vice-Presidents

The Consul General for Japan,
Consul General for China, Mr.

Hirendra Nath Datta, Senator U Thwin.

General Secretary and Treasurer

Mr. Devapriya Valisinha.

Assistant Secretaries

Revd. M. Sangharatana and Mr. T. Vimalananda.

The following resolutions were adopted:—

(1) This meeting places on record its deep regret that though the Congress had been in office for over two years in Behar where the Buddhagaya Temple is situated, it has not responded to the demands of the Buddhists that the Temple should be handed over to them as it is their most sacred central shrine. In view of the fact that the Congress is no longer in office and that His Excellency the Governor has assumed full control of the Administration of the Province and further in view of the Viceroy's declaration that the settlement of minority rights is a precedent to further constitutional changes, this meeting respectfully requests His Excellency the Governor to take immediate steps to hand over the Buddhagaya Temple to the Buddhist minority especially as the vast majority of the Hindus desire to see justice done to the Buddhists in connection with the management of this Temple.

This meeting calls upon the Buddhists of all countries to continue the agitation with renewed vigour till complete success is achieved.

(2) Resolved that a sub-committee consisting of the following with power to co-opt be appointed to devise plans for the successful observance of the golden jubilee of the Maha Bodhi Society which takes place in 1941 and that the report of the sub-committee be presented within three months from this date:—

Sir M. N. Mukerji (Chairman), Dr. Kalidas Nag, Mr. J. Choudhury, Dr. Arabinda Barua, Anagarika B. Govinda, Revd. Jinaratana and D. Valisinha (Convenor).

(3) Resolved that in view of the fact that the All-India Hindu Maha Sabha has given the Buddhists a definite place in their organisation this meeting requests the Bengal Hindu Maha Sabha to nominate at least two Buddhist candidates to contest the ensuing Municipal and Legislative Council elections.

(4) As both the Buddhists as well as the Hindus observe the Vaisakha Purnima, being the birthday of Lord Buddha, this meeting strongly urges upon the Indian Central and Provincial Governments to declare this day a public holiday and calls upon all Hindu organisations to support the resolution.

(5) Resolved that the Central and Provincial Governments be requested to take all necessary steps to safeguard the rights of the Buddhist Minority with regard to appointments in Government services, etc.

(6) This meeting draws the attention of the Government of the United Provinces to the fact that the Maha Bodhi Vidyalaya at Sarnath near Benares is the only Buddhist English School in the Province and as such it should receive adequate financial aid from the Government. This meeting requests the Government to give a liberal grant within the present financial year and thereby help rural education.

(7) Resolved that His Excellency the Governor of Bengal be requested to re-nominate Dr. Arabinda Barua, Bar-at-Law, to the Bengal Legislative Council for the protection of Buddhist interests.

(8) Resolved that this meeting places on record its sense of deep sorrow and loss sustained by the passing away of the following:—

Aggamahapandita U Dhammawansa
Mr. Neil Hewavitarne
His Highness the Maharaja of
Baroda

Chen Chang Leong
Mrs. Alice Leighton Cleather
Mr. Dwight Goddard
Rai Bahadur Dr. Dinesh Chandra
Sen.

BOOK REVIEWS

EARLY HISTORY OF INDIA—By *Nagendra Nath Ghosh, M.A.*,
Published by the United Book Company, 94, New Bairaana, Allahabad. 331 Pages. Price Rs. 3/-

The Histories of India are, no doubt, fairly numerous. But Mr. Ghosh, being Head of the History Department of Ewing College, Allahabad, is in a position to make a book of this kind particularly interesting and especially meeting the needs of pupils. The learned author has given much attention to the late archaeological discoveries and researches of oriental scholars in India, which makes this publication unique and certainly worthy of high recommendation.

THE RISING SUN—JAPAN PAST AND PRESENT—By *D. N. Mookerjee*.
Published by the Book Company, Ltd., College Square, Calcutta. 224 Pages. Price not given.

Japan is always interesting. The natural beauty of the Island Kingdom, the ancient culture of its people, and enormous strides these people have made towards advancement, national and individual in every line, have gained for Japan the admiration of the world.

The author, a Bengali, lived in the Island country for many years and made a thorough study of the land and its people.

According to the author, although Japan is Westernized, or more precisely Americanized, still the old Japanese principles lie irremovable at the base. The Japanese people never discard the old while taking in the new.

Japanese ladies have but few ornaments and are thus fairly safe against thieves and in the Japanese houses there

is no robbery. The family is permanently preserved. If there is no son, an adoption fills the vacancy.

In the houses of Buddhist or Shinto families, there is always a place of worship.

The Japanese are profoundly interested in education. No other country in the world renders such equal opportunity of the primary education to the children of the rich and poor alike.

As England is the foremost manufacturing country of the West, so is Japan in the East. Since the World War Japan has made great progress in these lines. With the development of industry, girls have made steady inroads upon the field of male activities. The economic system rapidly developed into an extreme form of capitalism.

We have quoted sufficient to show that Mr. Mookerjee's book is the outcome of a sound study of the subject he treats. The whole gives the reader a thorough insight into all the phases of Japanese life and activities.

THE ARYAN PATH—*January 1940 Number.*

With the January number this valuable monthly enters upon its eleventh year. For ten years it has maintained its standard as a first class publication. The present issue, as all its predecessors, contains many high-grade articles. We wish this journal continued success for the years to come.

JAPANESE MODERNISM—By *Amar Lahiri*. *Published by The Hokusoida Press, Tokyo, 223 Pages. Price not given.*

The eyes of the world have been for a long time on Japan, the small island

kingdom, which has made such marvellous strides in its development for the last seventy or eighty years.

The above publication once more brings before us this fact. The book goes into the details of the development of all the national branches—Industrial, Commercial, Educational, Legal, Military, etc. It is made more attractive by numerous illustrations. Any one interested in any one of the branches of the Japanese national system, will find much instruction on those lines in this book.

PERPETUAL FESTIVAL CALENDAR—
Religious, Philosophical, Mystical,

Published by "The Shrine of Wisdom", Aahlu, 6, Harmon Hill, London E. 11.

A very unique and highly interesting as well as useful publication. There is a page for every month of the year, and each day is consecrated either to a Saint or a man of noble deeds in general, or to a spiritual event. The spirit is cosmopolitan throughout. Every page both begins and ends with a quotation from one of the great World Religions. It serves well as a daily reminder of something higher than this work-a-day world, and beside this, its artistic make-up makes it a pleasing wall ornament.



BUDDHIST NEWS

Ajanta Pāli Pirivena

Chittagong District has the unique distinction of possessing the majority of Buddhists in India. Since the revival movement began several decades ago, the Buddhists of this District have made rapid progress in all directions. Schools and Pirivenas have sprung up in different villages. Among the Pirivenas, the one at Panchariya, near the town of Chittagong, named Ajanta Pāli Pirivena, deserves special notice. It has a fine building and its courses of study are carefully prepared. This Pirivena was started by the Ven. Sumangala Mahasthavira and is now under the able management of Revd. Dhammaloka, one of his pupils.—*Samanera Nyanasiri.*

* * * *

Arakanese Buddhist Association

The fourth Anniversary of the Bengal Arakanese Buddhist Association was held on the 23rd December 1939, under the presidency of U Kyaw Zan Oo, merchant of Cox's Bazaar. About 1000 people were present.

The following are some of the resolutions adopted:—

- (1) Resolved that the figure of the population of Arakanese Buddhists should be separately and distinctly shown in the coming census of 1941.

- (2) Resolved that to meet the legitimate demands of this community in matters of rights and interests, a special seat be provided for them in every public institution such as Legislative Council, District Board, District School Board etc., in view of the fact that this community is distinct in manners, customs, culture, and that they require special facilities in their education.

- (3) Resolved that provision be made in the shape of money for this community to revive the Silk Industry which is almost dead owing to foreign competition.

- (4) Resolved that provision be made for teaching Burmese and that it be introduced in the Primary, Secondary and High Schools.

The following office-bearers were elected for the ensuing year:—U San Tun Aung Chowdhury, B.A. (President), Ko U Chin (Secretary), and Ko Hla Tun (Treasurer).

* * * *

The Maha Sangharamaya at Anuradhapura

The Ceremony connected with the tiling of the Sangharamaya, Anuradhapura, Ceylon, took place on 26th December 1939 on the premises of

the Bastian Pilgrims' Rest, Nandana Uyana, in the presence of a large gathering of Buddhist Priests and pilgrims.

After Pansil was administered by Rev. P. Ratanaransiyasabha Disapalaka Thero, Rev. Bharateendra Thero spoke and was followed by a speech by Mr. W. E. Bastian, J. P. and Dayakayas of Sangharama Sabha, giving merits to all well-wishers and those who had taken part in the ceremony.

The whole premises of Maha Sangharama was fully decorated with flags and young cocoanut leaves &c.

Mr. W. E. Bastian and members of the Sangharama Dayaka Sabha welcomed the well-wishers who were

specially invited for tiling Mangala tiles on this occasion.

The following placed the tiles at the different places :—

Mr. Francis de Zoysa, K.C., M.S.C., of Colombo, Mr. & Mrs. K. A. Peter Appuhamy of Imbulana, Messrs W. E. Bastian and C.J.C. Mathew of Colombo, Mr. T. P. Silva of Dehiwela, Mr. G. G. William Silva of Anuradhapura, Mr. M. M. Fernando of Uggalboda, Messrs W. P. Wijewardhana and K. Cyril Dharmasena of Walpola, Gunawathie Upasikawa of Kelaniya Aramaya, R. Roslin Upasikawa of Uggalboda, Mr. K. A. Mudiyanse of Imbulana, Mr. M. M. Dharmawardhana of Pepiliyana.



NOTES AND NEWS

His Holiness Tai Hsu's visit to India

We offer a very cordial welcome to His Holiness Tai Hsu on the occasion of his first visit to the land of Lord Buddha's birth. His Holiness has come to India at the head of a Goodwill Mission from the Chinese people who are today passing through one of the greatest crises in their history. China could not have sent a better representative than His Holiness whose piety, learning and strenuous efforts for the Buddhist renaissance in China are well known all over the Buddhist world. We have no doubt that His Holiness's visit will be an unqualified success. The Maha Bodhi Society in particular has good reasons to be happy over the fact that His Holiness is leading the Mission. Since 1928 he has been a member of the Maha Bodhi Society and a keen supporter of its activities. It was through him that the Chinese Buddhists contributed a handsome donation towards the construction of the Mulagandhakuti Vihara. It is our fervent hope that His Holiness' visit to India will not only strengthen the cultural ties which have always existed between India and China but also give a strong impetus to the Buddhist revival movement.

We wish His Holiness a very pleasant tour in India and a safe return to his motherland to continue

the good work in which he is engaged in.

* * * *

Asoka Day in Benares

As decided at the last Anniversary of the Mulagandhakuti Vihara, the Asoka Day in memory of the famous Emperor was observed on the 31st January in a manner worthy of his illustrious name. As the reception to His Holiness Tai Hsu on behalf of the citizens of Benares fell on the same day, both the meetings were combined and one joint demonstration was held. The procession organised in this connection from Dasasumedi Ghat and the mammoth meeting in the grounds of the Town Hall were the biggest witnessed in Benares for many years. The procession carried placards containing sayings of Asoka culled out from his Inscriptions. The meeting was attended by no less than 40,000 people over which His Holiness Tai Hsu presided. Speakers included Pandit Jawaharlal Nehru, Acharya Narendra Dev and several other prominent citizens. Full proceedings of the meeting are published elsewhere. Thanks of the Society are due to Sri Prakasaji, S. J. Kamalapati Tripathi, S. J. Bhagwathi Prasad Panthari and others for the success of this demonstration.

* * * *

Pāli Grammar in Hindi

Our readers would be glad to know that the Pāli Grammar in Hindi, which Bhikkhu Jagadish Kaysapa had written, is now in the Press. We expect it to be released within two months. This publication will enable Hindi knowing students of Buddhism to learn the pāli language and read the texts in their original. As the cost of publication is going to be heavy owing to the War, we would appeal to our generous supporters to send their contributions towards this laudable object. All donations should be sent to the General Secretary, Maha Bodhi Society, Sarnath, Benares.

* * * *

The Late Mr. Charu Chandra Bose

We deeply regret to announce the passing away of Mr. Charu Chandra Bose, one of the oldest members of the Maha Bodhi Society of India. Mr. Bose had been bedridden for over a year with a fractured thigh-bone and his death on the 5th of February, therefore, did not come to us as a surprise. Mr. Bose was a devoted student of Buddhism and was well-known as the author of several books on the subject. He was the first to translate the "Dhammapada" into Bengalee and it gained much popularity on account of its lucidity. His other works are "Life of Asoka," "Inscriptions of Asoka" and "Buddhist Teachings"—all in his mother tongue Bengalee. Mr. Bose's connection with the Maha

Bodhi Society began from a very early stage and this he kept up till the end. During the early period he often acted as the Editor of this journal when the founder was away in Europe or America. Not having being born with a silver spoon in his mouth, he had to struggle hard in life which prevented him from making full use of his talents as a writer. However, he used to express his satisfaction that he was able to serve, even in a small measure, the cause of Buddhism which was dear to his heart. We convey our deepest sympathy to the members of his family.

* * * *

"If you want to be a true Sinhalese you must be a Buddhist"

Speaking at a meeting held to observe the anniversary of the death of Mr. F. R. Senanayake, a Sinhalese Buddhist leader, Revd. Fr. D. J. Anthony O.M.I., of St. Joseph's College, Colombo, is reported to have said, "Time and again the cry is raised that if you want to be a true Sinhalese you must be a Buddhist. Behind this cassock (referring to himself) you will see a Sinhalese heart and Sinhalese flesh and blood. Where then is the truth of the statement that Sinhalese must be Buddhists?" We are willing to concede that Revd. Fr. Anthony has a "Sinhalese heart and Sinhalese flesh and blood" but, to our regret, his name does not indicate that they are "Sinhalese". From this long distance Revd. Fr. Anthony might be

easily mistaken for an Englishman, Jew or Greek. If the Sinhalese have at last realised that to be truly Sinhalese one must be a Buddhist, it is because they are painfully aware how those who profess Christianity in Ceylon have brought about the denationalisation of the Sinhalese by making them forget their names, language, customs and traditions. How many Sinhalese Christians in Ceylon take pride in their old literature and wonderful achievements which, fortunately or unfortunately, happen to be associated with Buddhism? Will Revd. Fr. Anthony suggest to all his Christian flock to take Sinhalese names and follow Sinhalese traditions in all matters? If he is willing to do this well and good. Otherwise true Sinhalese will take his speech to be another attempt to misdirect their growing national consciousness.

* * * *

The Missions of Ceylon

The following extract is taken from the November 1939 issue of the Ceylon Messenger, a Christian organ:—

"This month's particular intention hardly needs recommendation to Ceylonese readers. It is one that should be constantly in their minds, one for which they should unceasingly work and pray: *the conversion of Ceylon*.

"... The rate of conversion is slow ... Numerically we are still a meagre flock. We do not form even 10 per cent. of the country's

population. Over four millions remain to be converted. . . ."

We cannot but admire the tenacity of the Christian Missionaries. The above lines should be both a warning and an impetus to the Buddhists of the Island to stop sending their children to Christian Schools. Will our bhikkhus take note of this warning?

* * * *

Enrolment of new subscribers

We are glad to announce that, in response to our appeal for new subscribers, Mr. J. L. Barua of Shwebo, Burma, has enrolled a good number of subscribers from his town. Mr. Barua's work is all the more praiseworthy as his town is not a big one and he had, therefore, to work within a limited circle. The result, however, has been most successful. May we commend his example to our subscribers in other towns? In this connection we may remind the readers that, according to the rules of management, anyone enrolling ten subscribers is entitled to receive the journal free of charge for one year.

* * * *

Vesak Number of the "Maha Bodhi"

The May Number of the "Maha Bodhi" will be issued as our usual Vesak Number. We are making every effort to improve it on the previous issues. A special feature of this year's issue will be the large number of photographs we intend to publish. Eminent Buddhist writers

of both the East and the West will contribute interesting articles on different aspects of Buddhist culture. Owing to the abnormal rise in the price of paper we would appreciate if our readers, who wish to obtain extra copies, will inform us in advance the number of copies they require. This will prevent disappointment as we intend to print only a limited number of extra copies this year.

Articles, photographs, news items etc., intended for publication should

reach the Editor by the 1st week of May.

* * * *

Ourselves

Owing to the delay in issuing the February number of the "Maha Bodhi", we are compelled to combine it with the March Number in order to avoid delay in the publication of the latter. From the next issue the Journal will appear regularly as usual.

* * * *

ERRATA

In the December, 1939, issue of the Maha Bodhi, page 565 for "Ram Chandra Dube, M.A. (Allahabad)," read "Shambhu Nath Dube, M.A. (Allahabad)."

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THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

Vol. 48.]

B. E. 2483 APRIL, C. E. 1940

[No. 4

SONS OF THE LORD BUDDHA

BY BHIKKHU METTAYYA.

The Master Himself likens the Venerable Sāriputta to a mother, and the Venerable Moggallāna to a kindly nurse, who feeds a child with the milk of her own breast. The story of their lives is a poem of peerless beauty, tasting of renunciation, pity, humanity, heroism, gentleness, sacrifice and service. They were embodiments of virtue, wisdom, and unobtrusive simplicity.

The Venerable Sāriputta could not bear to see sad face. For it is written in the Sacred Books that one day he found little Rāhuja in an afflicted mood.

"Pray, Rāhuja", said the Elder, "why do you seem so sad?"

"Lord", replied little Rāhuja, "my mother is ill, and she hath no medicine."

When the Elder had heard these words, he consoled the little Rāhuja, saying: "I will try to get you medicine. Be not sad and downcast."

So the next morning, bowl in hand, the Elder went to Sāvatti, and King Pasenadi offered him medicine.

The Elder gave the same to little Rāhuja, who offered it to his mother. No sooner had the saintly lady taken the medicine than her pain was cured.

* * * * *

Another day the Elder saw a child in rags, picking up and eating, like a hungry crow, the seeds of rice outside a house door where they flung away the rinsings of the rice-pots.

The Venerable Elder's heart ached at the sight of that unhappy child, and he called out to him, saying: "Come, good child."

The child came, saluted the Elder, and stood on one side.

"Where, dear child, are your parents?" asked the holy monk.

"I am destitute, sir."

"Would you like to be a monk?"

"Indeed, I should, Lord; but who would receive a wretched orphan like me into the Holy Order."

"I will, good child."

So the Elder fed the child from his own bowl, washed him with his own hands, and admitted him into the Sangha, and he became known as the Venerable Losaka Tissa.

* * * *

One morning, while going on his begging round in Rājagaha, the Venerable Sāriputta came to the door of a certain house. At that time, there was already another visitor there, who was weak and old. Now, when the people of the house brought a ladleful of rice for that beggar, he requested them to give it to the Elder, saying: "Pray, give to the noble Elder first."

And it came to pass that one day the beggar went to the monastery. He was very weak, and could not go from house-door to house-door, begging for food. On seeing him,

the Elder remembered his good deed and admitted him into the Holy Order.

The aged pupil was very amenable to discipline and respectful, and followed his preceptor's advice so faithfully that in a few days he attained Arahantship.

When the Elder went with the new monk to the Lord Buddha, He exchanged tender words of greeting with them and said: "Sāriputta, is your pupil gentle and amenable to discipline?"

"Yea, Lord," replied the Venerable Sāriputta, "he is thoroughly amenable to discipline; he is very patient of admonition, and no matter what reproof I administer, he never shows resentment."

Then the Lord said to the Elder, "Sāriputta, if you could have pupils like him, how many would you take?"

"Yea, Lord," replied the Venerable Sāriputta, "I would take all I could get."

* * * *

Once, when the rainy season was at an end the Elder, desiring to go into the country to preach the Dhamma, took leave of the Blessed One who, at that time, was in His residence at Jetavana. Now, as the Elder took leave of the Teacher, the hem of his robe, blown aside by the wind, brushed against a certain monk and that monk complained to the Blessed One, saying: "Lord, the Elder Sāriputta, thinking to himself, 'I am the Buddha's Chief Disciple', struck me a blow that

almost broke my ear, and then he set out on a journey without so much as begging my pardon."

And the Lord said to a monk, "Go then, monk, and in my name bid Sāriputta come." And the Venerable Sāriputta came with his retinue, and saluted the Lord, and sat down respectfully at one side.

Said the Blessed One to the Elder, "There is here, Sāriputta, a brother of yours, who has a complaint. He says, 'Lord, Sāriputta struck me a blow that almost broke my ear, and then he set out on a journey without so much as begging my pardon'".

When he heard the words of the Lord, the Elder, instead of saying, 'I did not strike him,' spoke of his own humble state, of his own meekness, of his own disgust for things of the world.

"True it is, Lord," said the Elder, "that a monk who does not realize this body as a mass of filth might set out on a journey without begging pardon of a brother-monk in the Holy Life, whom he had offended."

Then he compared his own tranquillity of mind to the earth's, saying,

"Lord, just as on earth they cast things, clean and unclean, dung, urine, spittle, pus and blood, yet for all that the earth hates none; even so, Lord, like the earth, I abide with a heart full of patience, love and compassion."

The saint further said:

"Lord, in water they wash things clean and unclean; yet for all that

the water hates none. Even so, Lord, like water that, hating none, purifies all, I also abide with boundless love and compassion for all to trample upon.

"Lord, just as the wind blows on things clean and unclean, without hating any; even so, Lord, dwell I with heart of boundless love and pity."

Then the great Saint compared himself to a duster which all men may trample upon.

Then he compared himself to an outcast, saying,

"Lord, just as a lad or lass of the scavenger class, clad in rags, with potsherd in hand, on entering a village or town, is most humble of heart; even so, Lord, like an outcast do I abide with humble, loving and compassionate heart."

"Lord, I am even as an aged bull whose two horns have fallen. Lord, with such humble, harmless and compassionate heart do I abide."

"Lord, just as a young man or woman, having washed the head and dressed up, would be filled with horror, loathing and disgust, if the carcass of a snake, dog or human being were slung around his or her neck; even so, Lord, am I filled with horror, loathing and disgust at this foul frame of mine."

As the Elder described his own harmlessness and humility in terms of these touching similes, the great earth shook.

And as he employed the similes of the duster, and the Candāla

child with potsherd in hand, those Brethren who had not yet realized Nibbāna were unable to restrain tears; while those who had attained Arahantship felt *dhmma-saṇvega*.

As the Venerable Sāriputta spoke of his own innocence the brother who had unjustly slandered him fell at the feet of the Lord Buddha, exclaiming,

"Transgression, O Lord, has overtaken me. As a fool, a blind man, I have accused the noble Elder lyingly. May the Lord pardon this transgression of mine that I may restrain myself in future."

Then the Teacher addressed the Venerable Sāriputta and said, "Sāriputta, pardon him."

Thereupon the Elder knelt before the Blessed One, extending his clasped hands in an attitude of reverence, and said, "Lord, I freely pardon this Venerable Brother. May the Venerable Brother also forgive me if I have in any way offended against him."

Thereupon the Brethren said, "Behold the surpassing goodness of the Venerable Sāriputta. He cherishes neither anger nor displeasure against this lying, slanderous monk. Instead, he kneels down, and begs forgiveness with clasped hands."

When the Master heard the talk of the Brethren, He praised the Elder, saying, "Monks, it is impossible for my son Sāriputta and his like to cherish anger or resentment. The mind of Sāriputta, O

monks, is like the great earth, like a rock of crystal, like a translucent pool of still waters."

So saying, the Lord preached the Doctrine and pronounced the following stanza,

*Like the earth, he resenteth not.
Like a firm post, he moveth not.
Steadfast and virtuous, he is like a
pool of water free from mud.
The Rounds of suffering exist not for
such a man.*

* * * *

In life, these two holy friends, the Venerable Sāriputta and the Venerable Moggallāna, were ever united. Even when, as rich youths of noble families, they watched the *Giragga-Samajja* at Rājagaha, when there was occasion to laugh—the Sacred Books say—the two laughed at the same moment, and when they renounced home, they renounced together.

When they had become followers of the supreme Buddha they were His right and left hand disciples, and when General Alexander Cunningham discovered the treasure of their sacred Relics at Sānchi, they occupied the same position to the right and left of the Lord Buddha, even as they did when living.

* * * *

Impermanent are all conditioned things, and those Holy Ones are no more with us in the flesh. But, behold, they are ever in our hearts, guiding us to Truth and Peace. Their example is eternal and they

awaken in others the gentleness and nobility which were their own intrinsic virtues.

By following in the sacred footsteps of those self-renouncing heroes, worthy of the homage of all men, may all disciples of the Merciful

One eradicate Greed, Hatred and Ignorance from the heart of the world.

May they be helpers of all flesh, ready to sacrifice wealth, limb and life for the good of this most unhappy world.

THE BUDDHIST MISSION OF NORTH AMERICA

BY THE REVEREND SUNYA N. PRATT

In the year 1898 the first group of Buddhists in America was formed in San Francisco for the purpose of bringing to the Japanese residents the faith of their forefathers. The following year marked the arrival of the Rev. Dr. Sonoda and Rev. Nishima from the Headquarters of the Jodo Shin Shu Sect in Kyoto, thus establishing the foundation of the Buddhist Mission of North America, and the first Hongwanji Buddhist Church in America. Gradually the Shin Sect implanted itself along the Pacific Coast wherever the Japanese people had settled, until today there are approximately 50 Temples reaching from Canada to Southern California, whose seventy Japanese priests serve the estimated 100,000 Buddhists among the 140,000 Japanese in this country. Last year or so Hongwanji also built a Temple in New York City under the direction of Rev. H. Seki.

The Headquarters of the Mission in San Francisco are in charge of the

Right Rev. Bishop R. Matsukage and the Rev. Tsunoda as Assistant Intendant. Connected with the Hongwanji Temples are various organisations such as the Women's Buddhist Association, Young Married People's Club, the Y. M. B. A. and Y. W. B. A., the Junior Boy's and Girl's Clubs, and Sunday School Teacher's Institutions. Annual Buddhist Conventions are held by the second generation of Japanese young people both in California and the Northwest, last year also marking the First Buddhist National Convention held in San Francisco.

While most of the activities of the Temples centre around the Japanese community, yet there is also an English Department to make contacts with such of the American people as may be interested in the Dharma of the Blessed One. This work is carried on by six ordained American priests, the Rev. J. A. Goldwater being in charge of Los Angeles; Rev. K. Proser at San

Jose ; Rev. S. A. White, Rev. Violet I. White, and Rev. F. Udale in San Francisco ; and Rev. S. N. Pratt in Seattle and Tacoma, Wash. The duties of the English group consist in regular Services in the English language at local Temples as well as trips to other Temples when desired, classes for the instruction of those interested in the Buddhist faith, aid in the teaching of the second generation Japanese young people, and lectures to Societies and Universities etc. By this method each of the centres mentioned have formed a nucleus of earnest and devoted American Buddhists who are endeavouring to spread the Dharma in this country, as well as helping to aid in the elimination of racial intolerance and misunderstanding.

In addition to the activities of the Shin Sect, the Nichiren Sect has Temples in six Pacific cities:—Sacramento, San Francisco, Los Angeles, Portland, Ore, Seattle and Vancouver in Canada, and the Zen Sect is also prominent in California. The number of Occidental Buddhists

in the United States has been estimated at 20,000, comprising both Theravāda and Mahāyāna.

The Hongwanji Temple in San Francisco is a new building, dedicated this year, having been built to house the Stupa containing part of the Ashes of the Blessed One presented to the Buddhists of America by the King of Siam, for the purpose of veneration and as a token that indeed shall the Dharma spread in America. Even as the Sutra says ; "The relics which the mighty golden pinioned bird cannot remove or change, they place within the precious vase, to remain until the world shall pass away . . . and as the ages roll, by these, the sacred relics, shed through the world their glorious light and brighten up the abodes of life . . . these relics, placed with the vase, the imperishable signs of wisdom, can overturn the mount of sorrow, the body of accumulated griefs, this imperishable mind can cause to rest, and banish forever all the miseries of life."

REMEMBER TO SEND YOUR
VAISAKHA CELEBRATION

Contribution to the General
Secretary, Maha-Bodhi Society,

Sarnath, Benares.

THE GREAT MILAREPA OF TIBET

*By Reverend Sthavira Bhiksu Mahacharya Vahindra and the Reverend
Nava Bhiksu Yuvalcharya Ananda Maitreya Baltari.*

Hosts of Northern Buddhists unite in holding Jetsun Milarepa in the highest reverence and esteem. Therefore, it is certainly interesting to know the wonderful life of this Great Hero. The biography and teaching of Milarepa are recorded at length in a Tibetan work called *Jetsun Namkur* and in the *Gur Bum*, or "One Hundred Thousand Songs" of Jetsun.

Mila, the Cotton-Clad One, sings in his ecstatic joy of triumph, of freedom and immortality. This imperturbable mystic meditated amid the fastnesses of the Tibetan Himalayas, and his unconditioned quest was for the personal discovery of the Sublime Truth which, according to his teaching, can be won only by individual self-analysis. He taught that the mind alone makes us miserable and that the same mind gives us happiness in Nirvāṇa.

Milarepa lived as a hermit in rock caverns amidst the most unfrequented solitudes in the loftiest mountain region in the world. Endowed with a keen intellect and a heart full of all-pervading sympathy, he had been profoundly impressed already in his young age by the sufferings and wretchedness in which different living beings were immersed.

Jetsun Milarepa was born in Kyanga-Tsa, on the Tibetan frontier

of Nepal in A.D. 1038, and died in 1122. Milarepa's teacher was Guru Marpa, popularly known as Marpa, the Translator, a Buddhist priest of the Mahāmudra School, who went many times to India and brought back from there different Buddhist works and remarkable treatises on Tantric Yoga. Milarepa himself, as a wandering monk ascetic (*mundita*), visited all places of importance in Tibet. He sacrificed all his life for the good of the people by preaching Buddhism in a most excellent poetical form. He was so captivated by the Vision of Immaculate Purity that he towered above all conflicting opinions of the different Buddhist schools and subdivisions of his time and, having rid himself of Illusion and Karma, he became a self-developed Buddha. And through a perfect mastery of the yoga of the Anuttara Vajrayāna he developed supernormal powers of a very rare kind and became invested with Vajrañāna or the Thunderbolt Knowledge.

Milarepa remained for many years in the stomach-like cave of Nyanam, (a still existing town of Tibet), sitting on an antelope skin, such as Indian Yogis place under them when practising Yoga-Tantra and Anuttara Yoga. He was clad in a single cotton cloth, and he could withstand

terrible cold such as prevails in the high icy regions of Tibet. Through the practice of the yoga of the Psychic-Heat, Milarepa came in possession of powers wherewith he was enabled to do with ease things which were impossible for others. Having acquired full power over the mental states within, Milarepa overcame all dangers from the elements without. He also taught the renowned 108 of his disciples, seeking spiritual development, the mastery of the science of generating vital or psychic-heat (in Tibetan *Tummo*), so that clad in only the thinnest cloth, his disciples too were insensible to the severe cold of the long Tibetan winter and were comfortable without a fire. Milarepa practised with great skill the art of exempting the unenlightened mind from Ignorance (*Avidyā*) by unfolding the Five Divine Wisdoms, viz., the All Pervading Wisdom, The Mirror Like Wisdom, The Wisdom of Equality, the Discriminating Wisdom and the All Performing Wisdom.

Milarepa proclaimed with a thundering voice the truth of the illusoriness of the Ego, and he was able to render all the dazzling ideas contained in various Buddhist sutras and the mystic utterances in the Buddhist classics into charming metrical stanzas to be sung in the rites and rituals of the broadminded Mahāmudra School of Buddhism.

Milarepa was fearless in the knowledge of the indestructible (*Vajra*) nature of mind, because he was aware that the state of mind as realized in

the Holy Illumination of Buddhahood is beyond the mundane or illusory.

Jetsun Mila exhorted people to pass their lives in strict asceticism, in deep solitudes, meditating upon the Sacred Mystic Truths and the Five Divine Wisdoms (as antidotes of the five obscuring passions or poisons; viz., Sloth, Anger, Selfishness, Greed and Jealousy), and to carry into practice the teachings of the Buddhist Doctrine. Milarepa experienced the highest Bliss (*Paramānandānubhāva*) and obtained his celebrated spiritual advancement through giving up all thought of food, clothing and fame. Inspired with unfailing zeal in his heart, the Cotton-Clad One bore every hardship and inured himself to all sorts of painful privations of a human body, rightly perceiving the inner nature of the outward phenomena of the world as *void* (*Shunya*).

Milarepa saved an innumerable assembly of living beings from the bottomless and boundless ocean of miseries. He made the Buddhist Faith in Tibet as luminous as the bright light of the day. And today there are still hundreds of Buddhist ascetics in the gloomy Trans-Himalayan solitudes of Tibet, who dwell undisturbed by the restlessness of the Jewish-Christian Western world. In the soundness of their Buddhism and in virtue of their vows of Mahayanic asceticism, these holy Buddhist priests are worthy of inexhaustible praise. One wonders how easy is the religious life and meditation, visualizing or spiritualizing, in pleasing tropical countries,

where there is no winter and severity of living. But Buddhism is not only for the tropics: it is a world-conquering Truth, and, in a world of constant shift and change and even

in the most adverse surroundings of climate (as that of Tibet), it retains the unrivalled place and incomparable glory it has won and held throughout all the ages.

THE BODHISATTA METTEYYA

(Freely Rendered and abridged from the *Pathama Sambodhi*)

BY BHIKKHU NARADA.

In the time of our Blessed One the Bodhisatta *Metteyya* was born at Rajagaha in the country of Magadha. His mother was *Kāñcana Devi*, the chief Queen of King *Ajātasattu*. He was named *Ajita*.

Like his father, he was pleased with the Buddha and His Doctrine and he thought as follows:—"Great is the majesty of the Buddha. It is indeed impossible to attain Ominiscience without doing good and practising the perfections. How if I were to renounce all wordly pleasures and enter the Noble Order of the Sangha!"

Before long, accompanied by a thousand of his followers, he entered the Order, studied the Doctrine, and was teaching the Tipitaka to many Bhikkhus. Soon he became a great spiritual adviser to his fellow-Bhikkhus.

At that time *Pajāpati Gotami* prepared two pieces of cloth with her own hands in order to offer them to the Buddha. When she offered them the Buddha advised her to offer them to the Sangha.

"Lord, I prepared these two pieces of cloth with my own hands to offer to Your Reverence. Please have compassion on me and accept them."

For the second time the Buddha advised her to present them to the Sangha.

For the third time she entreated the Buddha to accept them.

For the third time the Buddha advised her to offer them to the Sangha as she would thereby be honouring the Sangha too.

Thereupon *Pajāpati Gotami* went to the presence of the Sangha and offered in order to Venerable *Sāriputta*, *Moggallāna*, and the other eighty chief disciples. But they all declined the offer.

Finally she approached the newly ordained young Bhikkhu *Ajita* and offered the gift to him. He accepted the offer.

But *Pajāpati Gotami* was grieved at this. Tears streamed from her eyes.

"How unfortunate am I, she thought, that the Buddha and all the

chief disciples should decline my offer and that this young Bhikkhu should accept it! Perhaps I have not done sufficient merit in the past!"

The Buddha perceiving this pathetic sight thought of consoling her and increasing her piety.

He therefore called the venerable Ananda and asked him to fetch his bowl. The Buddha then taking the bowl threw it up into the sky willing that none but the venerable *Ajita* should be able to recover it.

The bowl instantly disappeared in the sky.

All the chief disciples failed in their attempt to discover the bowl.

The Buddha then summoned the venerable *Ajita* to his presence and requested him to recover the bowl.

The venerable *Ajita* thought—It is wonderful! It is marvellous! All the chief pure disciples failed to get the bowl, but the Buddha requests a worldling like myself to recover it. Surely there must be a reason for this.

Thinking thus he respectfully saluted the Buddha and looking at the sky made an asseveration as follows: "If I have entered the Order not for the sake of worldly gain, nor because I was unable to lead the household life, but for the sake of gaining that supramundane state, and if my morality is absolutely pure, may the bowl of the Blessed One immediately rest on my stretched hand."

Instantly the inanimate bowl appeared in his hand as if to make

known that he would in the future become a Buddha.

Pajāpati Gotami was overjoyed at this wonderful sight. Her piety and devotion towards the Buddha and Sangha knew no bounds. She was greatly impressed with the spiritual powers of the young Bhikkhu in particular.

Full of faith she saluted the Buddha and repaired to the palace.

The young Bhikkhu having received the two pieces of cloth thought that none but the Buddha was worthy of receiving that valuable present. Accordingly he took one piece and hung it as a canopy over the Buddha and the other piece he cut into four and hung them on the four corners of the Buddha's Fragrant Chamber.

The venerable *Ajita* having made the offering in this manner, aspired to become a *Sammā-Sambuddha*, and going to the Buddha informed Him of his lofty aspiration.

The Buddha thereupon smiled in His characteristic way.

Observing which the venerable Ananda entreated the Buddha to explain the significance of His smile.

The Buddha then declared that the young Bhikkhu *Ajita* would in the distant future attain Buddhahood by the name of *Metteyya* and gave a brief account of his life, renunciation and Enlightenment.

It should be mentioned here that there is a brief reference to the appearance of the Buddha *Metteyya* in the *Cakkavatti Sihanāda Sutta* (No. 26) of the *Digha Nikāya*.

LHASA, THE CAPITAL OF THE LAND OF SNOW

BY LAMA GESHE CHOMPELL.

[This account may be of interest to our readers on account of the recent installation of the new Dalai Lama.

—Ed. Maha Bodhi.]

Lhasa, a city of one hundred and fifty thousand inhabitants, is situated in the centre of Tibet, on the banks of the Tsang Po River, which is the upper part of the Brahmaputra. The river is navigable in these parts, and on it one sees numerous small crafts, mainly row-boats. They are made of leather, but are strong enough to carry passengers and goods.

Lhasa is the Capital of Tibet, the seat of the Tibetan Government and the residence of the Lama king,—the Dalai Lama. The royal monastic Palace, Po-tha-la, is situated just outside the city limits to the north-west, on a hill called the Red Mountain. It is a large and wonderfully imposing building, covered by five roofs, of which the lowest is the largest, and all of which are covered with gold plate. It is a nine-storeyed structure and contains more than five hundred rooms, but there are no surrounding gardens. With the exception of the inner apartments, the Palace is open to all comers, and I have myself paid frequent visits to it.

There are some remarkable stupas in this monastic mansion, two of which are particularly noteworthy. They are entirely of gold and reach

from the ground floor to the 6th storey. They are each erected over the remains of a lama of special importance. The gold of these two stupas is said to be without alloy.

All the departed Dalai Lamas have indeed a stupa in the palace—more or less tall in size—dedicated to their memory, under which their ashes repose.

The sixth Lama alone is exempted from this honour. This ill-starred one is struck off the list as a renegade, because he entered into a matrimonial alliance with a Tibetan maiden,—a daughter of the people. This act of indiscretion on his part came to the ears of the Emperor of China, who forthwith dethroned and exiled him. The unfortunate lama went forth a lonely pilgrim, begging his meals as he went along. He entered India on his travels and visited Rajagriha. Later his wanderings brought him to Mongolia, and to the very land of my birth—Kansu. Already advanced in years, he lingered here for some time and then here, at Kansu, laid down his body, which was cremated there, and over which a silver stupa has been erected. As stated above, he has no stupa at the palace of Lhasa.

The fifth Lama was a man of special distinction, and it is indeed over his remains that one of the two large gold stupas referred to, stands. At his time, Shah Shuja, the then Governor of Bengal under his father, Shah Jahan, sent two messengers to the Court at Lhasa. The object of the embassy was to procure a curio, and it came about in the following way,—

There is in Tibet a mountain, Yar-lung-shell-brag by name, which means Glass mountain. This, however, is a mere title, the mountain being as rocky as many others. But the old adage that distance lends enchantment to a view, proved itself once more here. Shah Shuja having heard of the mount and its enticing name, pictured before his mind's eye, a hill of scintillating glass. This so inspired him that he sent an embassy and valuable presents to the Lama King at Lhasa with the request to be favoured in return with the gift of a crystal from this farfamed hill. Unfortunately his request could not be granted. The embassy was, however, received with great honour, for the illusion of the "glass mountain" seems to have reflected as a mirage in Tibet. The Lama King mistook the Moghul Shah Shuja for a descendant of the Sakya race, from a royal House of which Gautama the Buddha had sprung. This was, no doubt, due to language confusion, since Shah Jahan is in Tibetan pronounced Shakya Han, which, taken literally, would mean Sakya King.

Many presents were sent to the son of Shah Jahan, the mistaken Sakya Han. They were accompanied by tender expressions of regret that the desired crystal could not be forwarded, since it was not existing. The Lama King further favoured the Governor of Bengal with a letter written by his own hand which was a special distinction.

There are countless numbers of images at Po-tha-la, many of which are of the Buddha. But the chief one is of Avalokiteswara, the Bodhisatva, who is worshipped here even more than the Buddha himself. Of this image its devotees claim that it is alive. But, although I visited it many times, I never succeeded in detecting a sign of life in it. I was told that this was due to my own imperfections. Perhaps then, —who knows?

His Holiness the Dalai Lama is a very exalted personage. One of his official duties is the ordaining of bhikkhus.

There are always at least two hundred bhikkhus at Po-tha-la, daily reciting gāthās. But the residents, all counted, number over a thousand, most of whom take their meals at the royal palace.

This makes the culinary administration of that place a very extensive department. It is divided into many kitchens of different grades according to the rank of the officials for whom food is prepared in each. Remarkable to say the Dalai Lama himself sits down to dine with his personal attendants.

The officials residing at the monastic Palace are of two kinds,—The Cheytung or great ones and the Shoultung or lay officials.

There are four officiating Grand Ministers, of these one is a lama and three are laymen.

His Holiness has three palaces at his disposal but only one of these, the Nor-pu-lin-ka, has a garden. The apparel of the Lama King consists of religious garments and he wears the pointed hat of the Galugpa Sect. Although himself a strict adherent to this sect, he still is ever ready to extend his help to other denominations.

The Tashi Lama, who is second in rank to the Dalai Lama, has several monasteries and three palaces, two of the latter being surrounded by gardens. The Chief Monastery, Tashi Lumpo, at the foot of a hill, is about five days horse travel from Lhasa. In the centre of this Monastery is the Palace Gyal-tsan-tumpo, a magnificent building. It is three storeys tall and very broad. It has but three roofs, but these, like those of the Dalai Lama's Palace, are covered with gold plate.

The Monastery of Tashi Lumpo is in the famous district of Shigatsi, where numerous pious lamas reside. I have heard it said that several Mahatmas have made this district their dwelling place, but I cannot vouch for it, since I have not met them.

Another noteworthy place belonging to the Tashi Lama is Kunknyap-Linka. This Palace is famous for

its magnificent garden, the foremost in Tibet. In it the loveliest and the rarest of Himalayan flowers bloom and send forth their fragrance in their season.

But to return to Lhasa proper. The main thoroughfare in the city is Par-Khor. This is a square, round which the residences of the wealthy are built. The largest and best equipped shops are also found here. These are owned by merchants of varying nationalities—Tibetans, Chinese, Nepalis and Kashmeris. In the centre of Par-Khor is the temple of Cho-Khand, capped with four goldplated roofs. It contains an image of Buddha.

Other streets are Unda-shin-Khor and Lu-bhug. They are lively business as well as residential quarters. Of these Lu-bhug is inhabited by people of lower strata.

There are schools for boys near the palace. Few girls attend public educational institutions, and a school is provided for them at Lhasa. The greater number of girls, however, receive their education from private tutors in their homes. Many boys become lamas, and many girls, especially the daughters of the wealthier classes, enter nunneries. Both the monasteries and the convents own large estates, and are further subsidised by private gifts which in most cases are extensive.

The average age for matrimony is eighteen for a young lady. She never marries under that age, but has the privilege of extending it.

Family life in Tibet is based on the Patriarchal system, as it is in India. The bride is sent to her father-in-law's house with great ceremony, richly adorned with costly jewels, and the marriage is solemnised there. This ceremony is very elaborate and lasts for weeks; much holy water is used during its performance. The new daughter-in-law marries into the whole family since polyandry is still in vogue in Eastern Tibet. There is only one daughter-in-law in each family.

Tibetan ladies are quite free. They do their own shopping. They are fond of silks, which they buy from the different shops, preferably Chinese and Kashmeri. Home-spun too is worn, and there is a weaving loom in every house. The ladies are, as a rule, proficient in the arts of weaving and embroidery.

In the wealthier houses many servants are kept. The interior of such a house is often elaborate. On the walls are pictures by Tibetan, but more often by Chinese artists. The floors are covered with thick carpets, called *bol-den*. There are small oblong tables, more or less richly carved or inlaid with stones. The Tibetans, like the Chinese, eat with chopsticks, and their food is served on plates of either Tibetan or Chinese manufacture. Of these the Tibetan are of wood,—usually carved, while those imported from China are either porcelain, alabaster or bronze.

As a rule three meals are served daily, and the members of the family eat together. Preparations of barley

or of meat form the staple food. Tea, imported from China, is prepared as a drink and then churned with butter. This forms the main beverage.

In the cold part of the year a fire is kindled on a hearth in the centre of a room. Round this the household gather. Every house has a Buddha statue, and on the small altar before it stand seven cups filled with clean water and seven lighted lamps. A statue of Avalokiteswara is as important and never absent. The belief prevails that the ancient kings were and the present Dalai Lamas are the incarnation of this particular Bodhisatva and that Tibet is the mundane part of the Paradise of Avalokiteswara.

The streets of Lhasa are well populated by beggars, and they are as much noticeable in fashionable Par-Khur as in the less favoured parts of the city. They make their nightly beds on the stony pavement and face the inclement seasons with a stout heart. It is indeed a wonderful characteristic of the Tibetan, that he never loses his cheerfulness. Ever gay, these people, meet cold and starvation with song, and they are always kind to children.

Outside the city limits of Lhasa to the northeast, there is a suburb assigned to the outcasts and butchers—Ragappa or Horn City. The houses of this ill-starred place are made of the bones and horns of yaks, loosely held together by clay. One sometimes sees the whole skeleton head of a yak immured in these walls,—an uncooth and gruesome

sight. The clay, being of inferior quality, often breaks loose in patches, and leaves openings for the winds from the north pole to whistle through, and the winter snows to find entrance. The sanitary conditions are deplorable, and altogether a woeful place is Horn city.

While the lifeless bodies of the lamas are cremated, the disposal of the dead outside the priestly circle, falls to the care of these poor outcasts. I have often felt pity for them and yet, they are ever cheerful. Their sons have access to the monasteries,

where many of them become lamas. Neither are the daughters exempted from becoming nuns, if they choose this career.

I spent about seven years at Lhasa, and made many friends there, and to-day, in a far away land, I look back to it with pleasing reminiscences. It has long been my desire that the world outside Tibet should know more of this forbidden land, and it is with this purpose in view that I place my account before my readers.

THE DUTIES OF PARENTS

BY DR. R. L. SONI, M.B., B.S., F.R.H.S.

Lord Buddha advises parents to express their love and affection for their children in five ways, namely :

1. They should restrain them from vice,
2. They should train them in virtue,
3. They should give them proper education and prepare them for some profession,
4. They should arrange suitable marriages for them when they come of age,
5. They should hand them their inheritance in due time.

The significance of the parental restraint exercised against vice is obvious.

Virtue is the bed-rock of all progress and vice is the enemy of all virtue. Vice is, so to say, a 'cancer' to social culture and is the cause of much evil in national and international spheres. Moreover, if it is not grappled with at its start, it enters strongly into the habits of the child and ultimately becomes his second nature. Every expression of vice becomes the seed for further growth of vice. So uncontrolled vice sooner or later leads to the establishment of a vicious circle which has the attribute of attracting more vice and the consequent establishment of vicious ideals. As juvenile vice is the root of all human vice, the counsel of Lord Buddha to restrain children from it is obviously a

counsel of great wisdom that strikes at the very root of the mischief. In order to exercise this responsibility in a proper way parents have to arm themselves with suitable knowledge and tact. They have to understand vice in all its aspects, its genesis—its intrinsic springs (*i.e.*, personal tendencies) and extrinsic stimuli (*i.e.*, environments) and have to labour hard through example, precept and tact, to suppress its expression in speech and acts of children.

To know what is vice, one has only to refer to the 'fourteen evils' enumerated by Lord Buddha. Children are to be taught to restrain themselves from taking life of others, from taking without asking property of others, from moral impurity and from impurities of speech. They have also to be restrained from partiality, enmity, stupidity and fear and have further to be taught that habits such as taking intoxicants, vagabonding, passion for shows, dances and cinemas, gambling, evil companion-

ship and indolence, are evil and are to be avoided. Parents who have made really sincere efforts to restrain children from such evils, can legitimately feel entitled to have fulfilled the significance of the injunction contained in the advice 'restrain children from vice'.

Though suppression of vice is not a positive virtue in itself, yet there is no doubt that in as much as suppression is a sort of clearing ground, it not only helps to lay the foundation of virtue but also to extend a standing invitation to the ideals of virtue and Truth to come into one's life. Viewed thus, restraint from vice, though a negative aspect of virtue, becomes indeed a positive potent force for constructive ideals. To understand virtue one has to understand its negative as well as its positive aspects and for this it would not be wrong if parents once again refer to the set of 'Fourteen Evils' for their guidance. The following chart can be constituted out of that set:—

NEGATIVE ASPECT.

1. Killing is evil. Avoid killing.
2. Stealing is evil. Avoid stealing.
3. Moral impurity is evil. Avoid that.
4. Vocal impurity is evil. Avoid it.
5. Partiality is evil. Don't be partial.
6. Enmity is evil. Avoid enmity.

POSITIVE ASPECT.

- Compassion is virtue. Practice compassion.
- Charity is virtue. Practice charity.
- Chastity is virtue. Be morally chaste.
- Sweet truthful speech is virtue. Be truthful.
- Justice is virtue. Be just.
- Loving-kindness is virtue. Practice it.

NEGATIVE ASPECT.

POSITIVE ASPECT.

- | | |
|--|--|
| 7. Stupidity is evil. Avoid stupidity. | Wisdom is virtue. Be wise. |
| 8. Fear is evil. Avoid fear. | Noble courage is virtue. Be nobly courageous. |
| 9. Intoxicants are evil. Avoid them. | Sober habits are good. Be sober. |
| 10. Vagabonding is evil. Why be a vagabond! | Moving out-doors at proper times is good. Do that. |
| 11. Passion for music and plays is wrong. Restrain it. | Passion for social service is good. Cultivate it. |
| 12. Gambling is evil. Shun it. | Preaching noble ideals is good. Do it. |
| 13. Bad associates are evil. Avoid them. | Company of saints and good people helps cultivation of virtue. Use such chances. |
| 14. Indolence is evil. Avoid indolence. | Noble activity is good. Be active. |

To gain a further insight into the ideals of virtue, reference may again be made to the Ten Pāramitās, which form a veritable store-house of invaluable counsels. The ten positive virtues enumerated therein are:

1. Charity.
2. Moral purity.
3. Selflessness.
4. Cultivation of Wisdom.
5. Heroic Perseverance for noble activities.
6. Forgiving patience.
7. Absolute Truthfulness.
8. Stern Determination.
9. Infinite Love.
10. Equanimity.

'Ten Acts of Merit' as enumerated in the Buddhist scriptures, afford another excellent insight into the Buddhist ideal of virtue. The Ten Acts of Merit are:—

1. Charity.
2. Practice of Moral Purity.

3. Meditation.
4. Allowing others to share one's good actions.
5. Feeling joy at other's meritorious acts.
6. Serving others *i.e.*, domestic and social service.
7. Respecting those worthy of honour, *e.g.*, elders, wise persons and spiritual guides.
8. Expounding Truth to others.
9. Hearing exposition of spiritual Truths.
10. Coming under the refuge of Buddha, Truth and Spiritual Guides expounding that Truth.

The Buddhist scriptures are so pregnant with the doctrine of virtue that innumerable references to this subject can be drawn, but from what has been said above, it must be clear by now as to what

great emphasis Buddhism places on virtue.

A chart of virtue which has as its basis the positive aspect of the 14 evils, the 10 Pāramitās and the 10 acts of Merit, can surely be hailed as an excellent guide to train children in ideals of virtue. It may not be easy to bring about such an intensity of culture, but for the mere fact that the ideal is not easily realised, it can not be abandoned. 'Diligence' was the last word of the Buddha and diligence should be our mainstay in practice, presentation and commendation of virtue.

In modern society much value is rightly attached to etiquette. And etiquette is conventional behaviourism—harnessed mannerism. Behaviour of an individual is the index of his psychological make-up. It is mainly the resultant of three factors, namely:—

1. The intrinsic tendencies of the individual,
2. The extrinsic stimuli of environments, and
3. The Directive Will of the individual.

Out of these three factors, the third *viz.*, the subjective Will, though of supreme importance to the present and future weal of the individual, appears to be a secondary product of the first two factors, namely the intrinsic tendencies and the extrinsic stimuli. It is the correlation of these two factors that determines the flow of energy for action. Vicious subjective tendencies coupled with vicious environments can produce nothing but vice.

On the other hand virtuous tendencies coupled with good environments are expected to produce good actions. But we should bear in mind that in this world there is nothing absolutely good nor absolutely bad: every one is a mixture of good and evil, proportions varying in individual cases.

Knowing the above facts, parents who have been enjoined to restrain their children from vice and cultivate virtue in them, have to understand that if they are to perform their duties in this direction, they should, from an early date, make incessant efforts to place the child in environments which can produce nothing but good. As the child grows they should try to understand the tendencies lurking in the mental recesses of the child. On doing so, they will find that some tendencies are desirable while others are not. Efforts should then be directed to encourage the development of the desirable tendencies and suppression of the undesirable traits.

If the child has already grown up unguarded, a further complication comes in, *viz.*, the newly acquired habits which may be again either good or bad. Under such circumstances, if virtue is the aim in bringing up the child, the bad habits acquired will, in addition, be required to be rooted out or suppressed—not an easy task in itself. Thus intensive vigilance is necessitated and so parental responsibility becomes greater. If the culture of virtue is started from the cradle, the burden of this additional risk,

worry and trouble to parents is excluded or at least minimised.

Epitomising the question of virtue and vice in the cultural development of the child, one may say :—

Every child is a combination of virtue and vice.

Parents should understand the extent of virtue and vice in the child.

The virtue noted in the child should be encouraged.

The vice noted in the child should be discouraged and exterminated.

Virtue not already present should be developed and

Vice not already present should be kept off.

Such efforts cannot fail to produce excellent children who should be living testimonies to the nobility of parents. In ancient India the ideal was to train children so that they might go a step farther than their parents. That was in order to ensure progress and maintain the springs of civilisation.

Besides making the children understand virtue, from negative as well as positive angles, from theoretical as well as practical aspects, their education—general as well as vocational—should receive due and serious attention at the hands of parents or those entrusted with the up-bringing of children, for though ethico-moral training forms an excellent basis for wisdom and goes a long way to help one in the worldly life, it is in itself no substitute for education in the utilitarian sense.

The world that surrounds us has been the object of serious study by various minds at various places and at various times in history. The results of these studies are a record of facts as observed and the various interpretations put on those facts. Such accumulated experiences of ages constitute knowledge. The imbibing of that knowledge contributes to wisdom and understanding. And the process as a whole is termed general education. To keep children ignorant of such a vast store-house of treasure is to deny them their great intellectual heritage from humanity. Of course parents have not to personally conduct the coaching but surely it is their imperative duty to see that their children receive a due share of this through their schools.

Ethics and general education, essentially good though these are in themselves, are not sufficient to prepare a person for house-hold life. It is the rule of domestic life that every house-hold should have some proper source or means of subsistence and for that purpose vocational training becomes necessary. Usually the brunt of this responsibility falls on the shoulders of the male partner, but that is no reason to deny females training in vocational pursuits. The example of Burmese women should be a sufficient proof of what women-folk can attain to in this direction. Though the proper and natural place of women is home and the nursery, they should not for that reason be kept ignorant of how to earn their livelihood. Rather, they

should be taught some art, on which they could fall upon for honourable subsistence, in times of unexpected domestic crises in the family, to enable themselves to be saved from dishonour or begging help from others. Tailoring, knitting, teaching, sales-woman-ship, laundering, horticulture, book-keeping, decorative arts etc., are some of the lines which suit women admirably. Men on the other hand will do well to learn hereditary occupations, but that should not debar them from learning professions non-existent in the family. Every day new lines of vocational pursuits are opening up for young men and women and they should be free to choose anyone. Whatever the vocation for which one prepares oneself, the ideal that vocation is a means to a spiritual end, should not be lost sight of. In no case should the ethico-moral view be made subservient to business affairs.

It may, in passing, be mentioned here that sons and daughters should receive equal attention in matters relating to their training, though the lines of their training may differ in accordance with their inclinations and sex. They should both be well trained in virtuous conduct and should be well equipped with a good

measure of general education irrespective of their sex. Daughters of today are to be mothers of tomorrow as sons of today are to be fathers in future. The influence of the mother goes a long way to make a good man or a woman and so the girl of today, who is the potential mother of tomorrow, deserves the best of training possible.

Parents are the most wonderful of all our relations. They are both the most affectionate and most self-sacrificing. Showing us the light of the world, they have to labour hard for us through long years with tender care and feeling love. Ever vigilant to keep us off from snares of vice, bringing us into association with virtue, giving us proper education and vocational training, their duties are lightened when they give us in suitable marriage. And then, above all, they bestow on us our due inheritance. They pass on to us the acquisitions they have piled up with hard and diligent perseverance.

From what has been said in the above few paragraphs, it must be quite clear that parents are an embodiment of love and affection, good-will and sincerity, diligence and vigilance and above all of self-sacrifice and renunciation.

THE ETHICS OF BUDDHISM

By "X".

The keynote of the Buddhist Teaching is Nirvana. All religious systems have codes of ethics. But Buddhism fundamentally differs from all these in its constant teaching of Nirvana. In fact, Buddhism is, strictly speaking, not a religion ; it is rather the crowning point of all Faiths. It is that state which the individual realises, when he has left all creeds behind.

Buddha never ceased to lay stress on this point. It was indeed the whole object of His mission to lead men to the Nirvanic state. Nirvana however cannot be reached by mere book lore. It has to be gained by experience, an experience which is the result of inward training. Nirvana can be reached in a lifetime. With that end in view, Buddha laid down certain rules.

But He did not uphold miracles. When once one came to Him and expressed a desire to learn the power of wonderworking, the Tathagata

replied,—“Is it not a miracle, indeed, that one who is steeped in sin, can rise above it all and reach Nirvana?”

Of the rules which the great Teacher laid down, the noble Eight-fold Path has been often mentioned. He further pointed out certain hindrances which cause rebirth, and thus stand in the way of reaching the goal. The main ones of these are,—

Ignorance of the Laws of Cause and Effect.

Thought ideations producing Karma.

The craving after sensual pleasure.

Desire for sense pleasure in a heavenly world.

Grief, lamentation, despair.

Thus ever exhorting, ever teaching, the Buddha spent His years among men, and to-day His message sends its beacon over the world, for the welfare of the many.

VESAK NUMBER OF THE MAHA BODHI

The May Number of the Maha Bodhi will be issued as our usual Vesak Number. We are making efforts to improve it on the previous issues.

Articles, photographs, news items, etc., intended for publication should reach the Editor by the first week of May.

—Editor, *Maha Bodhi*.

PROHIBITION IN MADRAS

Press communique. Dated Fort St. George, the 21st February, 1940.

[Prohibition—Salem, Chittoor, Cuddapah and North Arcot districts—
Working during the quarter ending December, 1939.]

The following report on the working of the Prohibition Act in the Salem, Chittoor, Cuddapah and North Arcot districts during the quarter ending December, 1939 is published for information.

2. *General situation.*—This quarter saw the beginning of the third year of Prohibition in the Salem district, the second year in the Chittoor and Cuddapah districts and the introduction of Prohibition in the North Arcot district. As in the Salem, Chittoor and Cuddapah districts, the working of the Act in the North Arcot district was entrusted to the Police department. There has been wholehearted co-operation from non-officials and from officers of other departments in all the prohibition areas.

(a) *Illicit distillation.*—In the Salem district, the number of cases in the three months was 93, which shows an increase of over 30 per cent over the number in the previous quarter, which was only 60. The increase occurred mainly in November and December and is attributed to (1) Dasara, Dipavali and the Pongal festivals, (2) the fact that December was the first month of the tapping season for sweet juice which provide special opportunities for

obtaining materials for illicit distillation, (3) improved detection by village officers and (4) the psychological effect of the resignation of the Ministry.

As regards the last item, steps have been taken to combat the opinion held in certain quarters that prohibition would be repealed by the present Government.

There were only 2 cases of illicit distillation in Chittoor district as against 13 in the previous quarter while the number of cases in Cuddapah district also continued to be small, being only 14 as in the previous quarter. The number of illicit distillation cases in North Arcot district was only two.

(b) *Illicit tapping.*—In the Salem district, the number of cases of illicit tapping increased to 26 from 10 in the previous quarter but was much less than the number in the corresponding quarter of the previous year, *viz.*, 56. The increase over the previous quarter was natural as the tapping season was in full swing during the latter part of the quarter.

As in previous quarters no case of illicit tapping was reported from the Chittoor and Cuddapah districts while only two cases were reported from North Arcot district of which

one was a technical offence of drawing sweet toddy without licence.

* * * *

(c) *Sweet toddy*.—The number of cases that came to notice in the Salem district of persons converting sweet juice into fermented toddy continued to be very small, though the season for sweet juice had commenced and a very large number of trees were licensed for sweet toddy tapping.

As stated in previous communiqués, there is no consumption of sweet juice in the Chittoor and Cuddapah districts.

No case of conversion of sweet toddy into fermented toddy was reported from North Arcot district.

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(d) *Ganja*.—As in previous quarters ganja accounted for a large proportion of the cases reported from each of the districts but these were mostly possession of small quantities of the drug for personal consumption. There were a few stray cases of smuggling from Mysore and neighbouring districts but no organized attempt at smuggling on a large scale came to notice.

(g) *Opium*.—Cases of unlicensed possession of opium continued to be few and the quantities involved were insignificant and intended mostly for personal consumption.

3. *Border problems*.—Stray cases came to notice of residents crossing the border to obtain liquor or drugs but such trips are neither common nor regular and are said to be fast becoming less popular.

4. *Economic and social effects*.—It is reported that the Act is working satisfactorily in all the districts.

The Collector of North Arcot reports that the Act has been welcomed by all sections of the public and that there are definite indications of the beneficial effects of the Act in the district though it has been in force only for three months. A Tahsildar of Cuddapah district reported after examining the family budgets of a number of ex-addicts that many of them had reduced while a few others had wiped out their debts since the introduction of prohibition.

5. *Ameliorative and recreational activities*—(a) *Employment for ex-tappers*.—Progress continued with the land colonization schemes for toddy tappers in Salem district. Orders were passed permitting the assignment of lands to the Kanavoi-pudur-Kothunayakampatti Land Colonization Co-operative Society. The extent assigned is 436.36 acres. The members cleared a portion of the area, brought it under cultivation and have as a result of favourable rains been able to get a fair return from the land. The produce is likely to be sufficient for the maintenance of the members until the next season. As, however, a sufficient acreage could not be brought under cultivation, there will be no surplus for the payment of the amount borrowed from the District Urban Bank. Most of the members are now engaged in sweet juice tapping as a subsidiary occupation.

Applications of ex-tappers in the Chittoor district for the assignment of lands are receiving consideration. Attempts are being made in this district to organize various kinds of cottage industries.

In the North Arcot district, enquiries show that most of the tappers came from other districts and have gone or are going back to those districts. Proposals for organizing land colonization schemes to provide employment for ex-tappers who may be willing to settle down to cultivation are under consideration. A system of identity cards to enable employers to give preference to ex-tappers has also been introduced with some degree of success.

(b) The hundi box saving system continued to operate in the districts of Salem, Cuddapah and Chittoor and was introduced in the North Arcot district where it is becoming popular. The collections were satisfactory. The home safe deposit system, which has already been working in the Salem and Chittoor districts, has also been introduced in North Arcot.

(c) *Co-operative activities.*—Co-operative societies for the manufacture of jaggery from sweet juice have been formed in all the districts but not much work was done as the tapping season began only towards the close of the quarter.

Sale societies and milk supply unions have also been formed in the Salem, Chittoor and North Arcot districts and are doing useful work.

Societies have been formed for bell-metal work, quilt-manufactur-

ing, fruit-growing, bee-keeping, hand-spinning, toy-making, poultry-farming, handloom-weaving and betel-leaf growing.

* * * *

(d) *Recreations and counter-attractions.*—The organization of the usual amusements in the villages, viz., "bhajanas," "kalekshepams," gramophone music, folk dances, magic lantern lectures and rural sports and games continued to progress satisfactorily in the Salem, Chittoor and Cuddapah districts. Village amusements and sports were also encouraged in the North Arcot district on a large scale. Great interest was taken in all the districts in simple rural games and folk-dances which do not require any equipment. Attempts are also being made to expand the activities of sports clubs so as to include general rural uplift. Village sangams are being formed for this purpose. This has been done in almost all the villages of the Salem district and in several villages in the Cuddapah and North Arcot districts. In the Salem district, these sangams are doing useful work by providing amusements, settling factions and disputes, opening night-schools, constructing and repairing roads, filling insanitary pits, cleaning drains, removing manure pits from village sites, etc.

Village officers were given training and are taking keen interest in rural uplift work. A taluk tournament in village sports and a rural exhibition were held in the Harur taluk of the Salem district with great success.

Village sangams were also formed in Cuddapah district. Proposals for giving training to village officers and to members of the sangams in rural uplift work were under consideration. Sports clubs were formed by the Physical Instructor appointed for the district.

In the Chittoor district, the village guides organized meetings in villages and conducted propaganda on thrift, public health, sanitation, agriculture, cattle-breeding, poultry-keeping, spinning and allied subjects of rural importance. They also did useful work by way of laying out and improving roads and streets, opening night schools, etc.

It is reported that in the North Arcot district the amusements and sports afford a good evening's recreation for ex-addicts several of whom take part in them with as much keenness and zest as in Salem, Chittoor and Cuddapah. A rural uplift school was held in the district during the quarter at Ranipet. Rural sports clubs and grama san-

gamas were organized in many villages and provided the usual counter-attractions. Some of them also attended to items of work like street-cleaning, road-repair, construction of parks, repairing wells, erection of lamp posts, provision of playgrounds and settlement of disputes. Proposals for providing playgrounds were under consideration.

6. *General*.—As in Salem, Chittoor and Cuddapah prohibition is reported to have been definitely beneficial in North Arcot where there are already signs of a general rise in the standard of living. The Act received the same general welcome in this district as it had in the three former districts, particularly from women who are said to be enthusiastic supporters. The Act is popular and its working has been smooth and has resulted in the diminution of street brawls and family squabbles.

B. G. HOLDSWORTH,
Secretary to Government.



THE QUARREL

(After the Cullavagga).

BY FRANK R. MELLOR.

During that period when the Fully Enlightened One, the Sākya Muni, dwelt upon this earth ; in the fertile region of Makkhikasanda, there lived a householder named Kitta ; a man well endowed in land and cattle ; happy in his domestic affairs ; a follower of the Blessed One ; keeper of the Precepts and a generous giver to the Sangha. And in a grove of plum trees within sight of Kitta's homestead, Bhikkhu Sudhamma, a devout disciple of the Blessed One : learned in the Suttas, dwelt in a small hut.

Kitta, the householder, thought very highly of Bhikkhu Sudhamma, who gladdened him with religious teaching and also helped him by superintending the erection of some buildings on his estate. Besides keeping the Venerable Bhikkhu well supplied with all the necessary requisites for a recluse, it was Kitta's habit on those frequent occurrences when he invited members of the Sangha to partake of food at his house, to ask that Bhikkhu Sudhamma's name should be included in the list of guests.

And so for years Bhikkhu Sudhamma and Kitta, the Householder, dwelt in mutual respect and amity, each dependent upon the other—Bhikkhu Sudhamma upon

Kitta, the Householder, for material necessities, and Kitta the Householder upon Bhikkhu Sudhamma for the satisfaction of the spiritual needs of himself and his family.

Now it happened upon a certain day, that a party of Thera Bhikkhus, which included such enlightened disciples of the Blessed One as Sāriputra, Mahā-Moggallāna, Upāli, Ananda, Rāhula and others only a little less famous, was journeying through the country of Kasi and in the course of its wanderings, arrived at Makkhikasanda. Kitta, the Householder, hearing of the arrival of such distinguished disciples was anxious to have the honour of providing them with a meal. Therefore, he arose early in the morning and proceeded to the place where the pilgrims were staying and having made obeisance, sat down on one side.

The Venerable Sāriputra, seeing Kitta thus seated and knowing him to be a pious householder, spoke to him and gladdened his heart with religious discourses. The personality of the great Sāriputra, and the Sangha, was so overawing that it was with difficulty that Kitta managed to stammer forth the request for which he had journeyed from Makkhikasanda. "May the

Venerable Elders consent to take their to-morrow's meal at my humble dwelling?" When the Venerable Bhikkhus signified their consent, as was the custom, by remaining silent, Kittā's joy knew no bounds.

His face shining with delight, Kittā rose from his seat, made obeisance to the Bhikkhus, and, keeping them on his right side, proceeded to leave the building. At this moment he noticed that Bhikkhu Sudhamma was seated in the hall and remembered with dismay that in his excitement he had forgotten to ask that he should be included in the invitation. Anxious to repair his fault, he approached Bhikkhu Sudhamma and, having made obeisance, stood on one side and said, "May the Venerable Bhikkhu Sudhamma consent to take his to-morrow's meal at my house with the Elders?"

But Sudhamma had heard the previous invitation and was hurt that his name had not been mentioned as one of the guests. "Formerly", he thought, "whenever Kittā, the Householder, gave an invitation to the Sangha or to any Bhikkhus, he always asked that I should be included amongst the guests; but now that these distinguished Elders are here, he does not want me. He is tired of me. I have outworn my welcome." So saying he refused Kittā's invitation, saying:—"It is enough, O, Householder."

On hearing this refusal to partake of his hospitality, Kittā was both surprised and hurt, nevertheless, he repeated his invitation a second time

and then a third time, but each time it was refused as before.

"What can the Venerable Bhikkhu have against me?" thought Kittā. "What can I have done to offend him? Well, whatever it may be it was unintentional and he can please himself whether he comes to the feast or not." Then courteously saluting Bhikkhu Sudhamma, he turned on his heel and went away.

Dawn the following day found Kittā superintending his servants who were busily engaged in preparing food for the expected guests, and shortly after the rising of the sun, the Venerable Bhikkhu Sudhamma, having performed his morning duties, robed himself and taking his bowl in his hands, thought he would in the course of his round, inspect the arrangements made for the feast to the Thera Bhikkhus.

When the Venerable Bhikkhu arrived at the place where the feast was to be given in the open air, as Kittā's homestead did not contain a hall large enough for the occasion, he found Kittā and his staff of servants busy as ants. Kittā, in spite of his preoccupation with the arrangements for the feast, caused a mat to be spread for the Bhikkhu to sit upon, and when he was seated, approached, made obeisance and took a seat on one side ready to listen to the usual religious discourse.

After a considerable pause, the Venerable Bhikkhu spoke and to Kittā's surprise, instead of instructing him in the Dhamma as was the custom, remarked:—"O Householder, though this great store of

various kinds of provisions has been made ready, one thing has been forgotten, that is tila seed cake."

On hearing these words, Kitta who had not forgotten the slighting way in which his invitation had been refused the previous day, allowed his temper to escape control and answered with some warmth:—"Sir! Although there is so much treasure to be found in the Teaching of the Blessed One, the only thing the Venerable Sudhamma is able to think of is tila seed cake. Let me tell the Venerable Bhikkhu a short story:—Long ago, some merchants of Dakkhinapatha travelled to the Country of the East for the purpose of trade and upon their return brought back with them a hen, which at that time was a great rarity. That bird for want of the company of its own kind, made the acquaintance of a crow and, in consequence, laid an egg which in due time was hatched out into a chicken. That unfortunate chicken, whenever it wished to crow like a cock gave vent to a "Caw"; and when it wanted to "caw" like a crow, crowed "Cock-a-doodle-do." Just so is this talk of tila seed cake whilst there is so much wisdom to be found in the Teaching of the Blessed One."

"You are abusing me, householder," cried Bhikkhu Sudhamma, also losing his temper. "You are finding fault with me. This place of yours is no place for me. I will not stay in it. I must leave it." "I did not intend to abuse you, Venerable Sir", said Kitta, "nor did I find fault with you. On the contrary, I hope

you will continue to reside at Makkhikasanda. The grove of plum trees gives a pleasant shade and I will take care to provide all the necessities you may require."

But the Venerable Sudhamma would not be placated. For the second and third time he declared that he was being abused and would leave the place.

"Whither, then, Sir, will you go?"

"I will go to Savatthi to visit the Blessed One."

"Then, Sir, I hope you will tell the Blessed One all you have said and what I have replied. If you do that I should not be surprised to see you back again in Makkhikasanda shortly."

And so these foolish men, who dearly loved each other, parted in anger and the Venerable Bhikkhu donned his robes, took up his bowl, slung his sleeping mat over his shoulder, and set out for Savatthi.

It was not a pleasant journey. The country between Makkhikasanda and Savatthi was hot and arid and it was several years since Bhikkhu Sudhamma had done much walking so he felt the hardship of walking over hot sandy soil and the annoyance of the numerous flies which plagued him. In spite of his efforts to keep it alight the fire of his anger would flicker and die down and in its place an uneasy feeling that he had done wrong by not controlling his temper, would take its place. He would say to himself:—"He called me a crow that crew like a cock"; but his mind would answer:—"No, he didn't. And if he did are you not a Bhikkhu

and should you not have sent out thoughts of love in return?" Then he would remember the many pleasant years he had spent in the plum grove and how kindly Kittā had provided all the necessities requisite for a hermit. "But he abused me! He abused me!" he would say within his mind, and straight the answer would come back:—"And if he had killed you, should you not have maintained your equanimity?" Slower and slower became his pace and in his heart a great fear began to grow. How could he tell the Blessed One that he, a Bhikkhu, had quarrelled with a layman?

However, even the longest journey must end at last and in due course Bhikkhu Sudhamma arrived in Savatthi and made his way to the Jetavana in Anathapindika's Grove, where the Blessed One was then staying.

On arrival in the calm presence of the Blessed One, Sudhamma, the Bhikkhu, made obeisance before those tender, searching eyes and then took a seat on one side. In that presence it was impossible to feel any of the baser emotions and the anger and unrest rose from his unquiet mind like the mists under the warmth of the morning sun and in their place came a state of detached equanimity, calm and impersonal, such as befitted a true Bhikkhu.

"Come, Bhikkhu! Tell me why thou art here," spake that gentle voice, calm and tender and low, and yet so awe-inspiring that prevarication was impossible.

In low, ashamed words, Sudhamma informed the Blessed One of the quarrel between himself and Kittā, the Householder, feeling more and more with each sentence, how trivial and paltry the whole affair was.

"O Foolish One!" tenderly remarked the Blessed One, like a mother chiding a dearly-loved child, "your conduct was improper and unworthy of a sramana. This foolish quarrel should not have happened. How could you, O Foolish One, whose life is devoted to the conquest of the self, feel jealousy and anger at such a trivial offence? Kittā, the Householder, is a man of faith, a believing disciple, a supporter of the Sangha. Your conduct, O Foolish One, does not conduce either to the conversion of the unconverted or to the increase of the converted. It has a contrary effect." And then, having admonished the Venerable Bhikkhu Sudhamma and delivered a religious discourse, the Blessed One gave the command, "Let the Sangha carry out the Act of Reconciliation against the Bhikkhu Sudhamma".

So the Bhikkhu Sudhamma was warned and reminded of the rule against which he had offended, and, in due course, the Sangha assembled in the Chapter House, an oblong hall with rows of pillars forming an inner space and leaving broad aisles at the sides. At the head of the assembly sat the President of the Chapter; on either side of him sat the Elder Bhikkhus, and down the sides the junior Bhikkhus, all seated cross-legged upon their mats.

When attention had been called, an elder Bhikkhu rose and in a clear voice laid the matter before the assembly and, having narrated the details of the quarrel, concluded with these words:—"Let the Venerable Sangha hear me! This Bhikkhu Sudhamma has humiliated by censure Kitta, the Householder, a believing disciple, a donor, provider and supporter of the Sangha, and does not deny his fault. If the Sangha thinks fit to do so, let it carry out the Act of Reconciliation against the Bhikkhu Sudhamma with the words, 'You are to ask and obtain pardon of Kitta, the Householder.' Whoso of the venerable ones approves of the carrying out of the Act of Reconciliation let him remain silent. Whosoever approves not, let him speak."

For a minute the Elder paused and then, as no voice had been raised, he continued:—"For the second time I say the same thing." Then, as not a voice had been raised in that silent assembly, he said:—"The Sangha approves the motion, therefore, it is silent. Thus do I understand."

And so the Sangha carried out the Act of Reconciliation against Bhikkhu Sudhamma, and he, deeply humiliated, set out along the dusty road to Makkhikasanda in order to ask Kitta's pardon.

When he arrived on the crest of the rising ground that overlooked Kitta's farm, Sudhamma's steps faltered. He seated himself upon the ground and gazed upon the farm and the plum tree grove beyond it where he had lived so calmly and happily. No one was to be seen stirring for the men

were away working in the fields and the women were busy in the house. The more he thought about his task the more difficult and unpleasant it appeared. He was an elderly man and deeply felt the humiliation of having to ask the pardon of a layman who was much younger than himself. Their former friendship made their quarrel seem a greater thing than it really was and reconciliation harder.

Whilst Sudhamma meditated upon the unpleasant task allotted to him, the sun began to near the end of its daily journey. Little clouds appeared upon the distant fields and as they drew nearer they became tired men driving the even more tired animals home after their daily toil. The animals were driven to their places of rest and then after a brief pause the men dispersed to their several dwelling places. With a last flare of rosy light the sun disappeared behind the plum tree grove Sudhamma knew so well and the tropic night with its thousand scents and sounds commenced.

Sudhamma rose stiffly to his feet and sighed deeply. "I cannot do it," he said. "I will return to Savatthi and ask the Sangha to give me some stern discipline which will teach me to control my unruly mind and enable me to carry out its behest."

Slowly and sadly Sudhamma dragged his weary body back to Savatthi. With drooping head he presented himself before the Elder who had passed sentence upon him. "Has Kitta, the Householder, granted you his pardon?" asked the Elder, and

then Sudhamma, in faltering tones, related how he had gone to Makkhikasanda but had been unable to ask the pardon for which he went.

Again the solemn chapter of the Sangha was held and with the same quietude was it decreed that again must Bhikkhu Sudhamma go to Makkhikasanda and fulfil the Act of Reconciliation by asking Kitta's pardon; but this time he must be accompanied by another Bhikkhu, charged with the duty of seeing that he carried out the decree of the Sangha in its letter and spirit.

* * * *

Whilst these events had been taking place Kitta, the Householder, had also been suffering the disquietude of an uneasy conscience. He was sincerely attached to his spiritual guide and missed his presence in the grove of plum trees and round the farm. Though he could not say why, the farm seemed less happy without the occasional glimpses of the yellow robed figure seated meditating under the trees or walking too and fro repeating the suttas; a constant reminder that there was something higher than the daily life of ploughing and sowing. The children too missed the kindly old Bhikkhu and his tales from the Jatakas and were always asking, "When is the Bhikkhu returning and why did he go away?" And, again, Kitta's wife was not afraid to let her tongue run loose freely and often and discuss with point and meaning of the foolishness of men who must quarrel with their best friends, and the bad luck that

must certainly attend offending one of the holy Sangha.

At last the time came when Kitta could no longer stand his uneasy conscience, his childrens' questions and his wife's tongue. Consoling himself with the thought that at least he would have peace during the journey, he harnessed his bullocks to the light cart and determined to go to Savatthi and entreat Bhikkhu Sudhamma to return to Makkhikasanda and once more take up his abode in the plum tree grove. With the admonitions, "Bring the Bhikkhu back with you", he cried, "Hut! Hut!" to his bullocks and set out on the dusty way to Savatthi.

Kitta had only got as far as the rising ground a mile from his farm, when, to his great surprise and delight, he came face to face with Bhikkhu Sudhamma and his companion. Jumping out of his cart he made obeisance to the two holy men. "Reverend Sir", he said to Bhikkhu Sudhamma, speaking with joined hands, "I was on the way to Savatthi, to entreat you to forgive my rudeness and to try to persuade you to return to Makkhikasanda. We all miss you and yearn again to listen to your religious discourses. Be pleased to overlook my fault and tomorrow I will feed fifty Bhikkhus in honour of your return."

"Nay! Nay! Son. It is I who must ask your pardon. I gave way to jealousy and anger, I should . . ."

"No! No! Reverend Sir. It is I who am to blame. I was rude and I ask you to forgive me."

"And so amiably disputing, the three happy men returned to Makkhi-kasanda and the old friendship between Bhikkhu Sudhamma and Kitta, the Householder, was renewed, never again to be broken in this life.

Truly has the Blessed One said :—
"All the means that can be used as helps towards doing right avail not the sixteenth part of the emancipation of the heart through love."

NEWS OF BUDDHIST INTEREST

New Dalai Lama.

The new Dalai Lama was installed to-day (February, 22).

At 9 yesterday morning, the Dalai Lama left Norbhu Lingka, his summer palace on the outskirts of Lhasa in a State procession to the Potala palace, for his installation ceremony. From dawn, the three-mile route was lined with dense crowds of men, women, and children, all gaily clad, many carrying banners, sticks and incense. The weather was perfect. Thousands of monks, drawn from a hundred monasteries, had arrived in the city. The brilliant scene was enlivened by troupes of dancers and bands.

The procession was a mile long. All were mounted on ponies with silk trappings. First came the Dalai Lama's servants, carrying food and clothes to the palace, wearing broad red tasselled hats, green tunics and blue breeches. They were followed by men carrying banners to ward off evil spirits. Next came High Lamas, the State oracle, the Chief Secretaries of the Government

followed by red ponies belonging to the Dalai Lama. After the ponies, came the head monks of the Potala monastery, clad in claret robes fringed with gold embroidery, lay officers in order of rank, officials and Cabinet ministers all vying with each other in the brightness of their robes and variety of ornaments. It is doubtful if such a brilliant riot of colours has ever been seen in Europe.

DRAWN IN GOLDEN PALANQUIN

Next came the Dalai Lama himself, in a great golden palanquin drawn by ropes, held in a long line by men dressed in green uniform, red hats and white plumes. The palanquin was carried by four long poles each with six bearers and flanked by two magnificent ceremonial umbrellas, one gold and the other peacock green. The Dalai Lama was invisible behind the gold curtains. The route lay past the garden where the British mission was accommodated and the members had a fine view of the procession as it wended its way towards the huge Potala

palace standing out glittering white, in the bright sunshine on the huge rock on which it is built. Behind the Dalai Lama rode the regent, a superb figure in gold robes followed by the Dalai Lama's father, mother and two brothers. The father was dressed as a "Kung" or Duke, which title he assumed to-day. Next came Abbots, Incarnate Lamas from Monasteries all over Tibet and civil officers and finally a huge door-keeper, who with a stentorian voice controlled the dense crowds of monks and the populace.

Early this morning Lhasa woke to the deep boom of temple trumpets and under the faint light of a clouded moon almost full, and with attendants carrying lamps, all the monks and lay officials went up the steep slopes of the Potala looming above the city. An hour before dawn, at a time fixed by astrologers, the 14th incarnation of the Dalai Lama entered the lamp-lit main assembly hall of the Potala to the sound of trumpets. The five-year-old boy proceeded hand in hand with the chief Abbot and the Klong Lama along a white carpet marked with the eight lucky signs, and with their help climbed the golden throne of the Dalai Lamas. The ceremony, which will last several days, marked the culminating stage of the assumption of Dalai Lamahood already incarnate in the child and disclosed in mutual recognition of his people.

Buddhists and Indian Census.

The following resolutions were passed at the Conference organised

by the South Indian Buddhist Association on the 13th February, 1940, under the Chairmanship of Mr. G. Appadurayar, President, Buddhist Association, Champion Reefs, K. G. F. :—

1. The Conference, welcoming the Census Commission of 1941, resolves to give all help to the enumerators in the cities, where there are Buddhist Societies.

2. The Conference states that Buddhist societies are ever grateful to the Central, Provincial and the States Governments for showing the Buddhists, since the 1921 census, as "Buddhists" in the returns.

3. The Conference requests the above Governments to issue the necessary instructions in all the languages to the enumerators not to ask the caste of a Buddhist, as there is no caste system in Buddhism but to note down in the returns the nationality of a Buddhist.

4. The conference begs to point out to the above Governments that not having a separate column for the Buddhists in the Schedule in the last census of 1931 some of the Buddhists were not recorded as Buddhists, and good many errors were committed in the returns. Therefore the conference requests the census authorities to have a separate column in the schedule for the Buddhists printed in all the languages.

No-Caste Census Agitation.

To consider the situation arising from the decision of the Conference of the Census Superintendents, which is reported to have recom-

mended to the Central Government that the column of caste be not omitted from the Census Returns, a Special Meeting of the prominent citizens of Lahore was convened by the Jat-Pat Torak Mandal on Thursday, the 14th March, 1940.

Raja Narendra Nath was voted to the chair.

Mr. Har Bhagwan, Secretary, Jat-Pat Torak Mandal, explained the object for which the meeting was called. After some discussion the following resolution was adopted:—

1. "Inasmuch as the Census Department is reported to

have recommended to the Central Government that the column of caste be retained in the Census Papers as heretofore, resolved that this meeting appeals to the general public not to return their caste in the Census Returns, as otherwise it would help the Government to perpetuate the artificial privileges based on descent, and would lead to inaccurate and deliberately false claims and entries in the Census Records because of those privileges.

BOOK REVIEWS

THE BOSAT—*Published from Vajirarama, Vajira Road, Bambalapitiya, Ceylon. Annual Subscription, Re. 1/-.*

Our friends in Colombo have taken a step in the right direction by bringing out this sprightly little monthly organ for children. It supplies a long felt want.

The journal is still in its infancy, and we hope that, as time goes by, it will increase in size.

There is no dearth of good reading matter, but the print is rather small for children and we would suggest to have the articles written in more simple language, to be more easily understood by children.

However, the undertaking is a highly praiseworthy one, and we wish the little publication long life and prosperity.

SOME SAYINGS OF THE BUDDHA
ACCORDING TO THE PALI CANON—
Translated by F. L. Woodward.
Published by the Oxford University Press. 356 pages. Price 2 shillings.

This well-known work of Mr. Woodward was first published by the Oxford University Press in 1925. It has now been included in the "The World's Classics" Series, published by the same press. Its number in the Series is 483. There is not the least doubt that this work is one of the most important in the whole series. The book is excellently brought out and contains numerous sayings of the Tathagata collected from various books. The subject though ever old, is yet ever new, and one cannot too often read these noble sayings and discourses of the Lord of Light. The book is therefore greatly to be recommended.

SARKARISM—*The Ideas and Ideals of Benoy K. Sarkar on Man and His Conquests* by Shubodh Krishna Ghoshal, M.A. Published by Chakravarty Chatterji & Co., Ltd., 15, College Square, Calcutta. Pages 65. Price As. 8.

Dr. Sarkar is well-known in the field of learning as an erudite scholar. His writings are extensive, the subjects he treats many-sided and the result of a deep study of varying races and their evolutionary progress.

Subodh Ghoshal has made a successful attempt at summarising Dr. Sarkar's writings and gives us much of these in a condensed form. The book is well-written and gives promise of a literary career for the young author.

MAHAVAGGA TEXT & BENGALÉE TRANSLATION—*Edited by Paññānanda Thero, under the guidance and personal supervision of Dr. B. M. Barua, M.A., D.Lit. (London), published by Sj. Adhar Lal Barua,*

Secretary, Jogendra-Rupasi Bala Trust Board, to be had of 6/A, New Bow Bazar Lane, Calcutta. Price Rs. 5/- each volume.

The book has been edited upon careful consultation of the Burmese, Siamese and Sinhalese sources as well as the edition in Roman script of the Pali Text Society. This is the 4th Volume of the Vinaya Pitaka, and although it is not the first edition of its kind, it is still to be highly recommended and Bengalee readers will be greatly benefitted by it.

The ancient Indian culture, civilisation, morality and spiritual development attained their highest stage when Lord Buddha flourished.

It has been a noble task on the part of the Jogendra-Rupasi Bala Trust Board to undertake the publication of the Text and Bengalee translation of the holy Tripitaka. We strongly advise our Bengalee readers to go through the original text and the Bengalee translation in preference to translations in a foreign tongue. In conclusion we congratulate the editors and publishers of these Volumes for their painstaking labours.

VAISAKHA CELEBRATION

APPEAL FOR FUNDS

The thrice sacred festival in commemoration of the Birth, Enlightenment and Mahāparinirvāna of the Buddha Sākyamuni will be held under the auspices of the Maha Bodhi Society on the 20th May, 1940, at Calcutta, Buddhagaya, Sarnath, Lumbini, Madras, Calicut, Ajmere, Delhi, Mukteswar and other centres of the Society.

The programme of celebration includes the holding of public meetings, feeding the poor, presents to hospital patients, *dāna* to bhikkhus etc. The success of this celebration will depend on the funds available for the purpose. May we appeal to all to send their contributions and make the celebrations a success.

All contributions should be sent to the General Secretary, Maha Bodhi Society, Sarnath, Benares.

DEVAPRIYA VALISINHA,
General Secretary, Maha Bodhi Society.

NOTES AND NEWS

The Anniversary of the Founder's Death.

The seventh anniversary of the passing of the late Venerable Sri Devamitta Dhammapala falls on the 29th of this month. From this year the Indian Maha Bodhi Society has decided to observe his birth anniversary which falls on the 21st September instead of the death anniversary. One of the reasons for this decision is the close proximity of the death anniversary to the Vaisakha Purnima for which elaborate arrangements have to be made every year. To prepare for both these important events almost simultaneously, entails a heavy strain on workers; hence the proposed change will enable the Society to make the two functions more successful than hitherto. In a sense, it is more fitting that the birthday of the great leader should be observed rather than his passing away, as thereby we shall be observing not merely his birth but the beginning of the Buddhist renaissance movement, and the revival of the missionary zeal of the Buddhists as exemplified in his life. After the lapse of many centuries, it was the late Venerable Dhammapala who roused the Buddhists from their stupor and took upon himself the task of carrying the message of the Dhamma to the land of Lord Buddha's birth as well as to the West. His advent was truly the

beginning of a new chapter in the history of Buddhism and the movement that he initiated will continue to gain momentum as time goes on. Buddhists have not yet fully understood the importance of his work, nor have they yet fully realised the necessity of carrying the message of the Buddha far and wide especially to the West. Addressing an English audience in London, the late Venerable Dharmapala once said that he had come to England to "enlighten" the English people. This expression was too much for even one of his intimate English friends who was taken aback by the idea as he honestly believed that his race was the most "enlightened" on the face of the earth. Ven. Dhammapala was, however, soon able to convince him that, in spite of the so-called enlightenment of the English or for the matter of that of other European nations, they had a long way to go before real enlightenment dawned upon them. If anything is required to show how right the late founder was, the present state of Europe would be sufficient with its armed camps flying at each other's throats. Had Europe tried to learn something of true "enlightenment", the present carnage could have been prevented. We are, therefore, more than ever convinced that the only safety of Europe, nay of the whole world, lies in listening to the message of Lord

Buddha which the late founder of the Society tried to give. "May the founder's desire be fulfilled", is the wish of all his followers and admirers on the occasion of the anniversary of his demise.

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Golden Jubilee of the Maha Bodhi Society.

The Maha Bodhi Society of India will complete fifty years of its existence next year and, as decided at the last Annual General Meeting held in Calcutta under the chairmanship of Sir Manmatha Nath Mukherji, the President, the occasion will be observed in all the branches of the Society in a befitting manner. A Sub-committee has been appointed to decide the programme of the celebration. It would assist the work of the Committee if our readers would send their suggestions how best to observe this important event in the life of the Society. All suggestions should be addressed to the General Secretary, Maha Bodhi Society, Sarnath, Benares.

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His Highness the Maharaja of Sikkim.

The Maha Bodhi Society had the privilege of offering a hearty welcome to His Highness the Maharaja Sir Tashi Namgyal, K.C.S.I., of Sikkim on the occasion of His Highness' first visit to the Mula-gandhakuti Vihāra on the 15th February last. His Highness, who is one of the Patrons of the Society,

spent nearly four hours at the holy place worshipping the sacred sites and visiting the different institutions of the Society. He was shown round the Vihāra, Free Dispensary, Library, Rest House, the Monastery and the Schools by Revd. Jagadish Kasyapa, who explained to His Highness the working of the various institutions. He was greatly impressed with what the Society was doing to revive the sacred place to its old grandeur. Before leaving, His Highness was pleased to give a donation of Rs. 300/- for the work of the Society. His Highness also visited the Vihāra in New Delhi.

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Dr. Rajendra Prasad's Reference to Buddhism.

We are glad to find that Dr. Rajendra Prasad, in his address as the Chairman of the Reception Committee of the 53rd Session of the Indian National Congress, has referred at length to Buddhism and Buddhist history. Though this was natural as the Congress met this year in the heart of Magadha where Buddhism flourished for centuries, we welcome it all the more as it is seldom that Indian leaders take the trouble to study Buddhism and draw inspiration from it. We doubt whether Mahatma Gandhi, the foremost Indian leader, has referred to Buddhism more than twice or thrice in his writings, though he never omits to mention Christianity whenever he has to speak of different religions in India. This is

a curious fact especially as many believe, perhaps rightly, that the doctrine which he preaches is more akin to Buddhism than to any other religion—except, of course, his constant prayers to God. This omission may be explained by the fact that the Mahatma finds hardly any time to study Buddhism even in translations. There is no doubt that a study of Buddhism will help the Indian leaders very much in not only understanding but solving some of the difficult problems they are confronted with.

Dr. Rajendra Prasad's reference was to the well-known "seven conditions of welfare" which the Lord Buddha preached to His disciples when Vassakara, the Minister of King Ajātasatru, came to find out the prospects of an attack on the Vajjian Republics. Those conditions of welfare are as true today as when they were first propounded by the Buddha. We are also glad to see Dr. Rajendra Prasad's reference to Asoka, the importance of whose message to rulers, the Society tried to emphasise by organising a special day at Benares in memory of the great Emperor. Dr. Prasad has expressed the wish that Asoka's ideal might be copied by the world at large as a solution to international problems. This is a view we have consistently held and now that it comes from the mouth of a great Indian leader, we trust it will receive the foremost consideration of all.

A Gift from Burma to Ceylon.

That Buddhists of different countries are united by the bonds of their Dhamma has been proved once more by the magnificent present which the Buddhists of Burma have sent to the Buddhists of Ceylon on their successfully completing the reconstruction of the famous Ruwanweli Mahā Cetiya at Anurādhapura. This gift which is in the form of a giant crystal studded with gems of different kinds, and valued at over a lakh of rupees, will be placed at the top of the spire of the Cetiya. It was taken to Ceylon by U Vinayalankara Mahā Thera and the Ceylon Buddhists received it with all the respect due to the gift. We congratulate the Buddhists of Burma for sending this token of their goodwill to Ceylon and trust that the cordial relations that have existed between the peoples of the two countries will be further strengthened by this gift.

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Was Buddha a Revolutionary?

Commenting on the speech of Pandit Jawaharlal Nehru at the Asoka Day meeting in Benares, the *Indian Social Reformer* of Bombay, in its issue of the 9th March, says that Panditji's remark that Lord Buddha was a revolutionary was wrong. We do not know whether Panditji's speech has been correctly translated. Even if we take the translation to be correct, we doubt whether Panditji used the term "revolutionary" to Lord Buddha in the ordinary sense. This is most improbable as Buddha had nothing

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to do with Politics, and Panditji is a well read man who should be aware of this fact. What he probably meant was that Lord Buddha revolutionised the ideas of the people at the time with regard to religious and social matters. This is admitted by all scholars. Apart from His religious and philosophical ideals, He preached against some of the doctrines and customs which were then held in high esteem. *The Reformer* says that Buddha's outstanding contributions to religion were the abolition of animal sacrifices and His use of the Vernacular. We must also remember that in addition to these He attacked the caste system, untouchability, superstitions, dependence on Gods, degradation of women, bathing in particular rivers for purification, crude ascetic practises, slavery, and a host of other diseases from which India is suffering even today. Whether Lord Buddha's opposition to these could be described as revolutionary or not is a matter of opinion.

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Buddhist Representative in the Bengal Legislative Council.

The time for the nomination of representatives of the Communities which have not been given seats in the Legislature by election, is near at hand. The Maha Bodhi Society has already recommended the re-nomination of Dr. Arabinda Barua on behalf of the Buddhists but we understand that there are other claimants to the honour. We trust

that this difference of opinion among the Buddhists will not be taken as a pretext to give up nomination which is the only means by which the Buddhist interests could be represented in the Bengal Legislature at present. The framers of the Constitution completely ignored the existence of the Buddhists whose number is more than that of Christians; and although the latter were given two seats to be filled up by election, none was offered to the Buddhists, with the result that the Governor had to nominate a Buddhist to the Legislative Council. We trust that at no distant date the Constitution will be so changed as to give to the Buddhists the right of electing their representative like the other minor communities. Till then the principle of nomination should be adhered to.

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U Ba Lwin's Lecture.

U Ba Lwin, Ex-Dy. President of the Burma Senate, who was on a short visit to India, gave an interesting lecture at the Maha Bodhi Society Hall last month, when he spoke of the experiences of his recent visit to China. The meeting was presided over by Mr. C. C. Huang, Consul General for China. Mr. Ba Lwin gave a vivid description of the war conditions and the difficulties with which the Chinese people carry on their various activities. He paid a glowing tribute to the courage, perseverance and organising capacity of this ancient people.

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Campaign for new Subscribers.

In our last issue we mentioned the valuable co-operation we have been receiving from Mr. J. L. Barua of Shwebo in enlisting new subscribers for this Journal. We are glad to announce that similar help is being received from our long-standing member Mr. P. C. Barua of Tavoy who has sent us a list of subscribers from his town. We express our thanks to him for his ready response to our appeal and trust his

example will be following by other friends.

U Po Nyan, Teacher, Mandalay, has sent us a money order for Rs. 4/- with a request that the Journal may be sent for one year to "any Buddhist monk who knows the English Language." We shall be glad to receive the name of a suitable monk. The Journal will be sent to the first name which reaches our office.



The late Sri Devamitta Dhammapala whose seventh death anniversary falls on the 29th April 1940.





BIRTHPLACE OF LORD BUDDHA
Asoka's Pillar marks the exact spot

Artist: F. S. Kalliga, Ceylon.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

Vol. 48.] B. E. 2484 MAY & JUNE, C. E. 1940 [No. 5 & 6

DUOLOGUE

By J. F. McKECHNIE (Bhikkhu Silācāra).

B.—Well, old friend, here's a nice warm fire to sit beside this cold night. Let's settle down comfortably before it and have a good old "jaw". What shall it be about?

C.—I don't know what else we can better talk about than what everybody is thinking about just now: the war. What do you think about it?

B.—Will you believe me when I say that I hardly think about the war at all! But I do think and ponder and cogitate a good deal about what has caused this war, and every war that has been waged before it, and all the wars that will follow upon it, one

after the other, if men don't set about doing something genuine and serious to stop them coming.

C.—Dear me! What a pessimist you've turned all at once, to talk about a lot of wars following on each others' heels like a line of carts, after this one! What ails you to talk like that?

B.—I talk like that because I see the root-cause of wars; and because I don't see any sign that many people in this part of the world have much notion of what that root-cause is, or are even thinking of trying to find out what it is.

C.—Hm! Feeling quite modest to-night, old chap, aren't you?

Well, if you know what is the root-cause of war, trot it out. And before you know where you are, you'll be a famous man; for then you should also be able to tell the world how to put a stop to war, once and for all. That's just what everybody would very much like to know.

B.—I'm speaking very seriously, old friend. The root-cause of war is bad thinking.

C.—I'm afraid I must ask you to explain yourself a bit further. Of course, it's a bad something—it must be—that has led to such a state of affairs as masses of men setting out to do all the damage they possibly can to each other in every possible way. But what makes you say it is bad thinking any more than bad anything else?

B.—I'll tell you. It is because everything that men are, everything that men say, everything that men do, starts out from their thoughts, has its base and foundation in their thoughts.

C.—O, if you're going to be metaphysical, I've no more to say. But this is a practical thing we're up against. And I, and everybody else, want to know how to stop it in a practical way.

B.—You mean, you want to know how to stop this war that is now on, at once, and don't believe you can do that just by thinking. Well, I don't believe that either. This war, like everything in the world of men and

their activities, is only the coming to the surface of something that has been under the surface for a long time; and because it was there, *had* to come out in this unhappy way that it has. Possibly, by some clever bit of diplomatic jugglery, even at the late hour you might stop this present war. But after a bit, there would only be another, and another, and no end to them.

C.—O come! You're dropping back into your old pessimism again. If only we can get this war stopped, we may manage somehow or other to keep any more wars from breaking out.

B.—No, I'm not becoming pessimistic again. I'm just trying to face facts. What is a war? I'll tell you what it is. It is just a particularly nasty, ugly boil on the body of humanity, something like those that occasionally come out on our individual physical bodies, and cause us a lot of pain and general bother till we get rid of them.

And how do we do that? Do we take a razor and neatly cut them off, and then think that thus we have done with them for good? Indeed we don't; we know better. We know quite well that a boil on our bodies isn't really the trouble we have to tackle at all, for all the bother it is to us. We know that the boil is nothing but the *symptom* of a far more

deep-seated trouble. And we know further, that that trouble is a foul, impure condition of our blood; and that unless our blood is restored to a clean and healthy condition, fresh boils will always keep coming out on our bodies, even if we manage temporarily to suppress those that afflict us just now. Isn't that so?

C.—Yes, of course! Everybody knows that you can't cure boils by cutting them off with a razor. That would be a ridiculous thing to do. We all know that it must be some impurity in the blood that makes boils appear on our bodies.

B.—Quite so. And it is a very noxious impurity in the blood of the general body of mankind that is the cause of the appearance on its surface of that most malignant tumour, war. What is that impurity? It is the thoughts of ill-will and envy and hatred which men cherish towards each other in masses, the world over. The thoughts that men habitually entertain in their minds are the blood-streams running through and feeding with their essential substance the body of humanity, and imparting their tone and colour to all men's deeds, singly and in masses. And when that blood is tainted deeply with thoughts of ill-will, that fatal taint must, and will, come to the surface in the shape of wars

and wars again, until the taint is removed.

No, don't smile in that light way, old friend. This isn't just one of my sermons I'm giving you! This that I am saying to you now is nothing but plain, solid, solemn fact. Everything, absolutely everything that appears in the field of mankind and its doings, has its beginning in their thoughts and nowhere else. All the other obvious, more patently perceptible causes you can lay your finger on, for this war or any other of men's actions in masses, bad or good, are only *secondary* causes which in their ultimate origin proceed from the one source of everything, men's thinking. A war—this war, or any other war—is nothing else but the coming to the surface, the outcropping, the external manifestation, of thoughts of ill-will and spite and hatred that have been fermenting and working in men's minds for a long time before this present externalisation of them takes place to their sorrow and dismay.

To stop war—not this war only, but all wars—to stop the possibility of war, men will have to stop thinking thoughts of hate and ill-will against other men. If they will not do so, then they must be prepared to face the consequences of their refusal to cease from their noxious thinking, in the shape of war after war, without any

end until they bring to an end this, the root-cause of them all.

C.—You *are* preaching after all, old chap! And I don't say you're wrong. But how are men going to get over their natural liking for getting their own way? and their equally natural dislike of those who prevent them from getting it? How can they be induced to hold back from now and again taking drastic measures to compel these others to let them have their way? That's what I'd like to know,—and a good many other people beside me, I should think.

B.—Ah! Now we come to the crux of the whole business. And I'm willing to admit from the outset that it will be no easy matter, and certainly no speedy one, to get the thought-blood of humanity here in Europe back into healthy condition so that no more of the noisome war-pustules shall ever again appear upon the body of European humanity. It is bound to be a long job, purifying that thought-blood, seeing what a bad state it has got into, and what a long time it has been resting in that state. But if so, that is only all the more reason why it should begin at once taking the cure for its deplorable malady.

C.—Of course! Certainly! But what, pray, is that cure?

B.—Why, just practising deliberately and persistently the thinking of thoughts the very opposite of ill-will and envy and hatred.

C.—Is *that* all!

B.—Yes, that is all. But how much it is! How much it is! How surpassingly important beyond all else it is at this moment, if it is going to rid the world of the plague of war for ever! And this it *will do*—Yes, it *will*—eventually. I tell you: If from this moment that you and I are sitting here talking this night, every man and woman in Europe were to devote just fifteen minutes every day to thinking thoughts of friendliness, of loving kindness, of good-will, at first towards those near and dear to them (which would come to them quite easily); and then, by a slight effort, tried to send the same kind of thoughts like some beam of invisible light raying forth in all directions, towards every one all round them in their village or town or city; and then with a little more effort, directed them upon all in their own country; and then by a greater effort still, sent them forth upon everybody without any distinction throughout the whole continent on which they live, they could not go on doing this every day for very long before they would find a wholesome change taking place in the whole tone of their thoughts throughout the day towards their fellow-men everywhere, and a consequent healthy improvement in their words and actions when in contact with these fellow-men. And if they

went on with this practice week after week, and month after month, and year after year,—well, the ultimate result would be such a transformation in the minds of all of them that anything in the least like war would be a simple impossibility for them to contemplate for a single moment. The bare idea of such a thing would never enter their heads: it just could not.

C.—O yes! If...if...if...It's very easy to be liberal with your "ifs." If all men were saints, there would be no more sinning. Of course there wouldn't. We all know that without needing to be told. But *how* are men going to become this kind of saint you are talking about, who thinks kindly of everybody? Who is going to do this that you are asking them to do?

B.—Who is going to do this? Is that what you're asking me? Let's go back a bit.

A number of men are suffering from malignant tumours on their bodies which threaten their very life. A medicine is recommended to them which, so they are told, will purify the foul blood in their body that is the cause of these tumours,—as they are also informed,—and restore it to a pure, wholesome condition, so that the tumours will disappear and never come back again. And you ask me who will take this medicine and try it. I should think the

answer to your question is so obvious that it hardly requires to be put in words. Why, those men who are so ill with the tumours, so tormented by them, that they are ready to do anything that holds out the least promise of ridding their bodies of the offensive things. These men, I should think, will try the medicine, and be only too glad to get the chance to try it.

When the men of the European continent—or any other continent for that matter—are at length so desperately sick and tormented with the continuous recurrence of these noisome blains, wars, upon their body politic, that they will be ready in their distress to try anything to get rid of them, then they will turn to the Buddha and to his medicine of *Mettā*-thought for the cure of their unhappy condition; and they will not turn in vain. But since the malady, the blood-poisoning from which they are suffering, is a deep-seated and long-standing one, the cure, correspondingly, will take some time to work, to produce its effect in healing them of their sores. But it *will* work, it *will* prove effective in curing them of their sore sickness, if only they will give it fair and full trial. There can be no doubt about that: it is certain. For, once more I say it: All that we men are, is founded upon our thoughts. We are made what we are by our

thoughts. Thought is the main, the fundamental element in our whole make-up.

C.—O! So that's what you've been doing all this time,—talking Buddhism to me!

B.—Well, you can call it Buddhism if you like. And it certainly was first set forth in a public way by the Sakyan Prince of Northern India who is now generally called the Buddha. But I like to call it Truth-and-Fact-ism,—a rather clumsy, but an exactly descriptive word. For this that I have been telling you in my own poor words, like everything else the Buddha taught, is just a statement of what is truth and fact in the

sphere of men's lives. During the course of the past twenty-five hundred years, many many millions in Asia have found it so. Perhaps, driven by dire pain and misery, the millions of the European continent may also one day try His Teaching, and they too find in that truth and fact the healing of their so great woes. Sincerely do I hope that it may be so. Most sincerely do I hope and desire that when everything else has failed them, as it is failing them now, the men of the West may look to the East whence all light comes, for that which shall dispel their darkness, and so at long last, the Light of Asia become the Light of the World.



Massive Gateway of the Arya Dharma Sangha Dharmashala built by Raja Baldeodas Birla for the Maha Bodhi Society at Sarnath.

FUTURE AND FRIENDLINESS

BY NICHOLAS ROERICH

"On a piece of palm leaf, with a sharp stylus, a friendly Bhikkhu is writing in Sinhalese. Does he trouble anyone? Is he writing an appeal? No. With a smile he is sending a greeting to the far-off lands beyond the seas. A greeting to the good, benevolent people. And he does not expect a reply. It is simply a benevolent arrow into space."

"In Kandy, in the ancient capital of Lanka-Ceylon, we are guided along the old traces of the past: the Temple of the Holy Tooth, the Temple of Pari-Nirvana, the wondrous treasury of sacred books in their hammered-silver binding-boards—'And what is there in the small closed temple?' . . . 'That is the temple of Maitreya, the Lord of the Future' . . . 'May one enter?' . . . The guide smiles and shakes his head benignly. 'In this temple none may enter save the chief priest'."

"Thus, the effulgent future must not be contaminated! We know it lives. We know its symbol is Maitreya, Metteyya, Maitri,—Love, Compassion. Upon this luminous sign of all-understanding, all-embracingness, the great future is being built. It is pronounced with the most reverent solemnity. It must not be defiled or blasphemed by lightmindedness, curiosity, levity and

doubt. All the Puranas, that is, all the ancient covenants, speak in their highest expressions of the luminous future which humanity serves, each individual in his own way."

With these words I began my essay "Maitreya". Why do I remember precisely this passage for the Buddha Day? In it I underlined friendliness which according to the ordainment of the Blessed One is the basic quality of every true Buddhist. I have Buddhist friends in Ceylon, India, Tibet, China, Mongolia, Russia, and all meetings with them were characterised by their sincere feeling of friendliness. Nothing was destroyed by Buddhists and they always constructed peacefully for humanity. In this they carried out the beautiful ordainment of the Blessed One.

I also remembered this passage, because it refers to the Lord Maitreya, whose coming Lord Buddha so wonderfully predicted. Is it not remarkable that Lord Buddha, by this revelation, outlined the future! As a true Great Teacher Lord Buddha was aflame in thoughts of the future. It is a sign of real greatness that He spoke not of Himself, but of the radiant future, and He foresaw that this future rests on Love and Compassion. These two

concepts should be especially emphasized in our present day, when the asp of hatred creeps in everywhere in the world. Instead of thinking of love and compassion, people think only of how to kill each other, and the basic eternal commandment "thou shalt not kill" instead of having become a truism, sounds like an utopia. Nevertheless, Love and Compassion are preordained and the first step towards them is friendliness.

Brethren, does not friendliness live at the bottom of every heart? Let us on this Great Day again repeat the

call for Love and Compassion! And the gateways to them will be simply sincere friendliness, which is accessible to all.

Also as an artist, I remember that the Blessed One often repeated the concept of the Beautiful. Quite recently I quoted the words of Lord Buddha: "How beautiful is Vaisāli!". Thus if we shall add to the above call, also the command "labour beautifully, act beautifully", we shall fully express the essence of this Great Day.

Peace to all beings!



Artist: N. Roerich.

Path to Kailass

THE DHAMMA

BY THE VEN'BLE PĀLĀNE SĪRI VAJIRĀNĀNA MAHĀ NĀVAKA THERAPĀDA.

*Not for sake of self, not for others,
Not for the good of child, not for
gaining wealth or sovereignly
Should one commit evil : thus
refraining
He becometh Virtuous, Wise and
Righteous.*

—Dhammapada, Pandita Vagga.

Dhamma is a most comprehensive term with numerous meanings. According to the Venerable Moggallāna, who flourished during the reign of Parākramabāhu the Great, the word *Dhamma* stands for :—

1. *Sabhāva*, 2. *Pariyatti*, 3. *Paññā*, 4. *Nāya*, 5. *Sacca*, 6. *Pakati*, 7. *Puñña*, 8. *Neyya*, 9. *Guṇa*, 10. *Ācāra*, 11. *Samādhi*, 12. *Nissattatā*, 13. *Apatti*, 14. *Kāraṇa*, etc.

There was no word more beloved of the All Enlightened Master than this gripping word *Dhamma*. The Teacher of the Worlds tells us that He was the servant and worshipper of the *Dhamma*. All His thoughts, words and deeds were in perfect conformity with the *Dhamma*. *Dhamma*,—not vain-glory, wealth or dominion,—was His watchword, and He is called *Dhammarāja*, Lord of the *Dhamma*. In the ultimate sense, the Master is called *Dhammarāja* because He is the Lord of the *Nava-Lokuttara Dhamma*, the Discoverer and Teacher of the nine Hyper-Cosmic States, viz. :—the

Four Paths, the Four Fruits, and *Nibbāna*.

When one attains the First Path and becomes a *sotāpanna*, the thought of killing any living thing never arises in him. In like manner, he is immune to thoughts of stealing, plundering, misconduct and lying ; and the thirst for intoxicants is no more. The Sacred Books say that even if liquor and milk were to be mixed and poured forcibly into the mouth of a *Sotāpanna*, by the power of the Saint's virtue, the liquor would not go down his throat. He is immune to doubt, envy, meanness and false-views too.

One who has attained to the Second Path is still more saintly. The *Anāgāmin* knows not the slightest anger. He shrinks from the pleasures of sense. *Kāma-loka*, to him, is like a prison-house. The *Arahat* is the Saint Supreme, and he lives in this world like a lotus which embellishes a lake without being tarnished by mud and water.

These eight Ariyas see *Nibbāna*, the ninth Hyper-cosmic state, with their Eyes of wisdom.

In paying homage to the Lord Buddha, the great Nāgārjuna praises *Nibbāna*, saying :

*Anirodha 'manutpāda,
'manuccheda 'maśāsvatam,
Anekārtha 'manānārtha,
'manāgama 'manirgamam,*

*Yah Pratityasamutpāda—
Prapañcopaśaman śivam,
Deśayāmāsa Sambuddhas—
Tan vande vadatān varam.*

In these verses of salutation the renowned scholar gives eight qualities of Nibbāna.

Nibbāna is a state (Dhamma) not subject to decease, *Anirodha*. It is unborn, *Anutpāda*. It is a state not subject to annihilation, *Anuccheda*. Nibbāna is not in a state of flux, *Aśāśvata**. As it is infinite, Nibbāna must be called *Anekārtha*; yet, as it is One It must be called *Anānārtha*,

* Here *sāśvata* is used in the *paunah-punyartha*.

Causeless. It must be called *Anāgama*. As it never falls away from Its state Nibbāna must be called *Anirgama*.

Nibbāna puts an end to Paṭicca-samuppāda, or Samsāra.

The message of the Lord Buddha is the message of deliverance from lust, hatred and ignorance,—the message of renunciation, love, forgiveness, peace and happiness. In short, it is the great and glorious message of Nibbāna.

The Dhamma He preached during a long life-time of forty-five years, shows to the whole world the Road reaching unto Deliverance, Nibbāna.



Chinese Buddhist Mission visits ancient monasteries at Sarnath.

DUKKHA

By MISS G. C. LOUNSBERY, B.Sc.

This holy day of Vesak should be under the sign of that Perfect Serenity which characterizes every image of the Blessed One.

Wherever in East or West Buddhists are met together in grateful adoration of the personification of Peace, Wisdom and Freedom peace should prevail. And yet never before in historical times has the world been so given over to violence and to suffering as to-day. All men's energies and aspirations are concentrated on killing and on conquest. In fact to-day nations are proud of just this, their capacity of destruction and of brutal domination. A hymn of exultation goes up from these legions of hate, as their strength despises pity, considering compassion to be a weakness, and ignores all sensitiveness to suffering. This indifference to suffering has reached a height, a dangerous height, to-day for it obscures all perception of the unity of life. Yet perhaps the very intensity of suffering, intensified by modern warfare, may again awaken an inquiry into suffering, a consciousness of sorrow which is at the beginning of Buddhist wisdom.

All conditioned things are sorrowful—when one understands this, by his own wisdom, then one is disgus-

ted with suffering. This is the Path to Purity.

Sabbe sankhārā dukkhāti—

Yadā paññāya passati

Atha Nibbindati dukkhe—

Esā maggo visuddhiyā.

It is greed that prevents us from seeing and understanding sorrow and from cultivating compassion for the universal suffering inherent in all enselved life:

The greed and grasping of the
Self-soul.

The greed and grasping of the
Race-soul.

The greed and grasping of the
Humanity-soul.

This soul separateness leads to a sense of racial superiority and justifies race conquest.

An understanding of Dukkha leads to a sense of solidarity, a sense of interdependence, a sense of the underlying unity of life and also (and above all) to non-attachment. Non-attachment is only attained gradually as we drop this or that bauble, and consider worldly gain a burden. As a sense of compassion awakens, we grow beyond selfish acquisition; then only can greed, hatred and illusion weaken and finally disappear.

How has the world come to the present pass? It has increased desire and complicated life with its concern for creature comforts, costly luxuries, and incessant pleasure. For these it covets the sources of wealth and those materials which give a nation supremacy in weapons of destruction: iron, petrol and gold—to be weighed against blood and tears. For such things the nations are bent on conquest.

There are two ways of conquering the world, one is by the force of Love which liberates, and the other is by the force of Hate which enslaves. In this case the conqueror is a slave driver and the world a prison.

The first is the Buddha method perfectly expressed in the Metta Sutta, the method of the superman completely liberated from ignorance and passions.

The second is the superman of Nietzsche, the Big Blond Beast, and this ideal has prevailed in central Europe. In the East, as well as in the West, the roots of evil have struck deep into the soil and the visible fruits of *lobha*, *dosa*, *moha* are war and ever will be. But the seed of war even in times of peace is eternal selfishness. In this samsāric world it is improbable that a sufficient number of men and of nations will ever at any given time substitute self-conquest for soil-conquest or the lust of power and richness. From time to time certain races seem to be more especially predatory—to use a vulgar but ex-

pressive Americanism, "hell bent on conquest".

I am surprised to find that in the many letters and newspaper clippings received from the East, little distinction is made between those who are aggressors and those who are defenders of liberty. Obviously we are in the vicious circle of the pair of opposites—and violence, even in a good cause under Karmic necessity, is just violence. Buddhism admits no such thing as "the Righteous wrath" of the Hebrews. But there is a greater, as well as a lesser, evil and those who loose the hounds of war are far more to blame than those who hold them at bay. Although the allied soldiers are under the Karmic necessity of defending their liberty, and of freeing the enslaved nations, still, for the most part, they hate war and neither French nor English youth has been brought up to hate their neighbours nor to believe in racial domination, nor yet to consider war as a desirable solution. Just here I think we come upon the root evil—the failure of present day education—while German and Italian youth have been deliberately bred for war and reared up to hate, the whole world (including the Americans) has gradually become less sensitive to suffering.

The cinema has accustomed us all to violence. Neither gangster films nor war pictures of tanks and aeroplanes, destroying cities or forests, awaken any indignation or disgust but only an apathetic curiosity. Vivisection has killed the last spark of compassion in most men of science

and resulted in brutal method of medical treatment. The systematic slaughter of animals for food, pleasure, worse still for experiments, awakens only jests in the papers, and this is where "civilization" (Christian for the most part) has led us!

It is foolish to speak of the war as the work of one man. The sentimental point of view of a recent writer in the *Maha Bodhi* is most suburban. Hitler with a personal inferiority-complex, has found his escape in identifying himself with the Teutonic passion for domination, he is an expression of racial greed. The racial greed overrides all international law, all individual freedom of thought or action, and has created a state-machine-man hitherto unknown to history. The explosion was inevitable—the extent of the wreckage is as yet unknowable. And yet there is one flicker of hope. The soldiers themselves (I speak of the allies) for the first time perhaps, are aware of the monstrosity of war. From trenches and dugouts comes the request for Buddhist literature and the expression of the firm determination to protect "la vie de l'Esprit".

Yet war inevitably hardens the best of us and can bring no good Karma.

All of us, especially those of us who follow the Buddhist Dhamma, are more or less responsible in that we have not lived the teaching, not spread the teaching by word and example. And how can we help

now, how can we bring the truth forcibly to bear on men's minds? Surely not by just saying there is no god and no soul! For god to the West means many things, among others an inherent justice, which is to us Buddhists—Karma.

There is one thing a man can understand, one thing the present world demonstrates irrefutably and that is Dukkha. It is Dukkha that we should explain to-day. Dukkha is! Men do not understand their own sorrow nor the cause of their sorrow, nor the way that leads to the ending of sorrow. Some take their own sorrow stoically and silently, some seek to stifle it in dulling drafts of pleasure. Few face it, and fewer still look beyond their self-experienced sorrow to the deep eternal rhythmic suffering of all en-selfed life in man, beast and leafy things. This sensitiveness to sorrow, this observation and understanding of sorrow is to the Buddhist the beginning of wisdom.

It is of deep significance that, as a mere child, the young Prince Siddhartha, watching the spring ploughing, was filled with compassion for the suffering of the ploughers, the oxen, the torn earth and her little creatures cut, crushed or crippled. Dukkha he saw as we too must see it, if one wishes to help oneself and all life to escape. It is of supreme significance that seeing suffering led the Great Being at once to a state of meditative trance, where the mind escapes from all sense and self limitations, not beyond

life but into the depth of selfless universal life where all is Stillness, Emptiness, Silence. So must we see sorrow and so must we understand that purity of vision leads to the way out of it.

Later on the Blessed One confronted with the sorrow of a woman over her dead child did not for one moment seek to resuscitate the child, scarcely did he seek to comfort her, he sent her on a mission to find out for herself one home, one family which death and sorrow had not visited, and when she returned she had understood and her grieving over her loss was changed to a compassion for all life. So it is with us, our horizon must be enlarged, we must see and grow sensitive to universal sorrow and dedicate our lives to diminishing suffering. In the understanding of sorrow we shall discover the impermanence of all things and of our precious grasping

egos ; so understanding, our attachment, our clinging and craving gradually slough off, the burden grows smaller, the fetters are shed one by one, our feet find the Path that leads to Nibbāna.

Such things we must teach the youth of the world out of the experience gained by these wars of greed, hate and illusion. The future youth of the East and the youth of the West must have and hold fast to our Buddhist heritage of compassion. Seeing suffering, not sentimentally but intelligently, their lives must be dedicated to Service and Selflessness. Though in this Samsāric world greed, hate and ignorance will again and ever lead the blind, it is no less true that love, compassion and wisdom are within us and the world is what we make it,—the Desire world of Māra which enslaves, or the Wisdom world of the Buddha which liberates.



THE BUDDHA'S METHOD OF EXPOSITION

(An Extract from the *Netti*, with the Standard Annotation)

(The authorship of the *Netti*, or the *Netti Pakaraṇa*, is ascribed to the Arahant Mahā Kaccāyana Thera, who was one of the chief disciples of the Buddha.

The commentarial explanation of the term *Netti* is "that which leads to the Sublime Truth."

This profound treatise, though not mentioned among the Canonical Books, is regarded as the word of the Buddha Himself, as it was approved by the Master and rehearsed by the Sangha at the first Convocation.

The author has endeavoured to elucidate the Teachings of the Buddha in a systematic way, that arouses the admiration of all keen students of Buddhism.

The present writer is of opinion that this *Nyāya* (systematic) exposition is as essential as the *Abhidhamma* philosophy for a clear comprehension and an intellectual appreciation of the sublime Teachings of the Tathāgata.)

"What does the Buddha expound?"

"He expounds Enjoyment or Satisfaction (*Assāda*), Vanity, worthlessness or wretchedness (*Ādinava*), Release or Salvation (*Nissaraṇa*), Fruit, Blessing, or Consequence

(*Phala*), Means or way (*Upāya*) and Ordinance or Injunction (*Anatti*)."

1. "What is Enjoyment or Satisfaction?"

"When a sensual pleasure (*Kāma*) is realised by one who has longed for it, that person, having acquired it assuredly becomes *happy-minded*."

The cited text reveals an important phase of the Buddha's Teaching, which is completely ignored by some hasty critics of Buddhism, that is, His admission that a certain kind of material pleasure exists in the world. It is, however true, that this, being merely the gratification of a desire, is momentary. The Buddha does not absolutely deny the existence of such a kind of fleeting happiness. This fact conclusively refutes the unwarranted statement that the Buddha was a pessimist.

"Whatever happiness or pleasure, O Bhikkhus, arises in consequence of the Five Aggregates (Body and Mind)—this, O Bhikkhus, is the Enjoyment concerning the Five Aggregates."

2. "What is Vanity, Worthlessness or Wretchedness?"

"If that desiring and longing individual is deprived of those sensual pleasures, he suffers as if he were pierced by an arrow."

This illustrates the vanity or wretchedness of sense-desires, for

pain is interwoven with almost every worldly pleasure. If we admit that there is pleasure in the attainment of a desired object, we must perforce admit that its corollary also holds true. We feel happy, at times, in the anticipation of some pleasure, and, as a rule, in its gratification; but no sooner are we deprived of it, which of necessity must happen, than we experience a pain almost equalling, or even exceeding, the degree of pleasure previously experienced.

Thus we see that the Buddha is neither a pessimist nor an optimist.

3. "What is Salvation or Release?"

"He who avoids sensual pleasures, even as one keeps one's foot away from the head of a serpent, transcends, mindfully, this craving that pervades the world."

Whilst admitting that there exists a kind of pleasure, which is only a prelude to pain, the Buddha advises us to get rid of this craving, the cause of all sorrow.

The commentary states that *Nissaraṇa* may either mean the Noble Path or Nibbāna.

1. "Again, what is Enjoyment or Satisfaction?"

"Man clings to fields, gardens, gold, cattle, horses, slaves, retinue, women, relatives, and many other pleasurable objects".

2. "What is Vanity, Worthlessness or Wretchedness?"

"Passions overcome him, dangers crush him. Sorrow thereby follows

him, as a wrecked ship drifts with the tide."

3. "What is Salvation or Release?"

"Therefore let a person be ever mindful and avoid sensual pleasures. Forsaking them, let him cross the flood and reach the further shore after bailing out the ship."

4. What is Fruit, Blessing or Consequence?"

"Righteousness, verily, protects him who is righteous, like a huge parasol, in time of rain. This is the fruit of well practised righteousness. A righteous person never goes to an evil state."

"What is the Fruit of the Doctrine?" questions the commentator. "Is not the realisation of Nibbāna the fruit produced by the practice of the Buddha's Doctrine?"

"This is quite true, but that is obtained only by degrees. By Phala or Fruit is meant here the manifest result of the Doctrine, which, in other words, is the knowledge acquired by hearing the Truth".

"Worldly bliss, divine happiness, Discipleship, Private Buddhahood, Omniscience, and so forth, are also fruits since they are obtained by hearing the Truth."

5. "What is Means or Way?"

"When one comprehends, by wisdom, that all conditioned things are transient, one ultimately gets disgusted of this painfulness (*i.e.*, the body and mind). This is the path to Purity."

"When one comprehends, by wisdom, that all Dhammas (conditioned or unconditioned) are soulless, one ultimately gets disgusted of this Painfulness. This is the path to Purity."

The commentary states that the way, or the means, is merely the appreciation of truth which constitutes the preliminary course of training (*Pubbabhāga Paṭipadā*) that leads to the Noble Eightfold Path.

6. "What is Ordinance or Injunction?"

"Just as a person, with eyes, when possessed of strength, avoids pitfalls, even so let a wise man avoid evil in this world."

The Buddha, as a rule, does not use commands in the course of His sermons. Even the five Precepts, which every Buddhist is expected to observe, are not commandments. They are means of regulated behaviour or modes of discipline. Instead of using the Imperative He says 'it behoves you to do this and not to do that.' The commentator says that the Buddha, who in all respects, was fit to give orders, only exhorts, through compassion. His followers act thus, this being for the welfare of those who are fit to be trained.

"O Mogha Rāṣa! Behold this world as unsubstantial" (Injunction).

"Be ever mindful" (Means).

"Rooting out self-illusion, he would thus overcome death". (Fruit).

In each of the above instances the Buddha has emphasised only one factor.

The first triplet may be treated in seven ways as follows: 1. Enjoyment, 2. Vanity, 3. Release, 4. Enjoyment and Vanity, 5. Enjoyment and Release, 6. Vanity and Release, 7. Enjoyment, Vanity, and Release.

The above instances illustrate the first three. As for the others, the commentator gives the following:—

4. Enjoyment and Vanity.—

"Whatever a person does, reflects in that person himself. A good-doer, good, an evil-doer, evil."

Or again:—"There are eight conditions in the world—gain and loss, honour and disgrace, praise and blame, pleasure and pain."

The first item in each of these four pairs implies Enjoyment; the second, Vanity.

5. Enjoyment and Release.

"Happiness is the result of merit. The wishes (of a meritorious person) are fulfilled. Soon he attains to supreme Peace—*Nibbāna*."

6. Wretchedness and Release.

"Burdens, indeed, are the Five Aggregates. Burden-bearer is the individual. Painful, in this world, is the taking of the burden; happy is its relinquishment. Casting aside this heavy burden, and grasping none other, one eradicates craving, together with its root, and is appeased and perfectly calmed."

7. Enjoyment, Wretchedness, and Release.

"Sensual pleasures are indeed varied, sweet and enchanting. In diverse forms they upset the mind. Therefore am I an ascetic, O King.

Excellent is the unblemished life of a recluse."

The second triplet is also treated in the same way:—

4. Fruit and Means.

"The energetic, discreet monk, establishing himself in virtue, cultivates concentration and insight. It is that wise person who disentangles this entanglement."

5. Fruit and Injunction.

"If you fear pain and if it is unpleasant to you, do no evil deed, either in public or in private."

6. Means and Injunction.

"Understanding this body (to be fragile) as a vase, stabilising this mind like a fortified city, let one fight Māra with the sword of wisdom, and protect that which is won, without any attachment thereto."

"The Blessed One expounds only the Release to a person who comprehends the Truth at the time of its pronouncement" (*Ugghaṭṭitaññū*); To a "person who comprehends the Truth when explained in detail" (*Vipaṇcitaññū*). He expounds both Vanity and Release. To a "person who may be guided (*Neyya*)", He describes all the three—Enjoyment, Vanity, and Release.

The first type of individual requires no elaborate elucidation for the comprehension of the Truth. He is only in need of a slight indication, as in the case of Venerable Sāriputta, who realised the first stage of Sainthood on hearing half a stanza, recited by the Venerable Assaji. The

Venerable Kondañña, who also attained the first stage of Sainthood after hearing the very first discourse of the Buddha, may be cited as an example of the second group. Sermons that appeal to them should neither be too short nor too long. He to whom the comprehension of the Truth comes gradually by exposition, questioning, wise reflection, and association with good friends, is known as "the person who may be led." Such a one was Venerable Rāhula.

"There are four courses of training (*Paṭipadā*) and four individuals.

"1. He of the *craving temperament* (*Tanhācarita*), but ignorant, is led by the faculty of mindfulness (*Sati*), supported by the four Foundations of Recollectedness (*Sati-paṭṭhāna*). Painful is his course of training, and slow also is his intuition (*Abhiññā*).

"2. He of the *craving temperament*, but wise, is led by the faculty of Concentration (*Samādhi*), supported by the Ecstasies (*Jhānas*). Painful is his course of training, but quick is his intuition.

"3. He of the *Speculative temperament*, (*Diṭṭhicarita*), but ignorant, is led by the faculty of Energy (*Viriya*), supported by Right Effort (*Sammappadhāna*). Happy is his course of training, but slow is his intuition.

"4. He of the *Speculative temperament*, but wise, is led by the faculty of wisdom, supported by the Four Truths. Happy is his course of training, and quick is his Intuition.

"Those of the craving temperament are led by Insight, preceded by Concentration, for the Deliverance of the mind, through the cessation of lust (*Anāgāmi*—i.e., the third stage of Sainthood).

"Those of the speculative temperament are led by Concentration preceded by Insight, for the Deliverance of Wisdom, through the cessation of ignorance (i.e. Arahantship, the final stage of Sainthood.)"

The commentator gives alternative explanations for courses of training (*Paṭipadā*) and Intuition (*Abhiññā*).

With reference to Concentration (*Samādhi*) the term *Paṭipadā* is applied to mind-culture, extending from the first attempt upto 'Neighbourhood Ecstasy' (*Uṇhāra*) and *Abhiññā* to the wisdom that is associated with the Ecstasy, extending upto the acquisition of one-pointedness (*Appaṇā*).

With regard to Insight (*Vipassanā*), *Paṭipadā* is applied to the power that enables one to distinguish between mind and matter from an ultimate point of view, and *Abhiññā* to the realisation of the Path.

The first type of individual lacks both effort and wisdom, being overcome by indolence and ignorance. Thus the concentrative faculty is not exceptionally strong in him. Memory training, achieved by developing the four Foundations of Mindfulness, the best antidote for his character. As he is naturally disposed to crave for objects of pleasure, he has to labour hard in order to inhibit the Hindrances and

passions. Consequently his preliminary course becomes extremely painful. His intuitive power is also weak, being enmeshed in ignorance.

The second type of individual possesses wisdom, with which is closely allied the concentrative faculty. His preliminary course is however painful, though he is swift in intuition.

The speculative individual is in everyway superior to the other type as he is alert and amenable to reason. He is strenuous and can utilise his energy for good purposes if only he diverts it into proper channels.

The preliminary course of the third type of individual is easy, but he experiences some difficulty in the intuitive stage as he is deficient in wisdom.

The last type of individual is the most efficient of all. He possesses the necessary forces at his command. The preliminary path he traverses with ease, and he acquires intuition in no long time.

"A person hears the Doctrine from the Teacher or from a worthy disciple of his who leads the Holy life and acquires confidence.

"The investigation, the effortful retention, deliberation, and close examination of what one has heard is 'Knowledge acquired by hearing'." (*Sutamayī Paññā*).

"'Knowledge acquired by thinking' (*Cintamayī Paññā*) is the investigation, comparison, close examination, and mental reflection, of one who has thus heard the Doctrine."

"Knowledge acquired by meditation' (*Bhāvanāmayī Paññā*) is that which arises in an attentive person either in the Sight Plane (i.e. *Solāpattī*) or in the Culture Plane (i.e. the three other paths), as a result of the first two kinds of knowledge."

(Another explanation).

"Knowledge acquired by hearing is that which is obtained through the exposition of the Doctrine by another (*Parato Ghosa*).

"Wise reflection that arises in oneself is termed knowledge acquired by thinking".

"Knowledge obtained by both these means is that which is acquired by meditation.

"One who comprehends the Truth even at the time of its pro-

nouncement' is a person who possesses the first two kinds of knowledge."

"One who comprehends the Truth when explained in detail' is a person who possesses the first but not the second kind of knowledge.

"One who should be led' is a person who possesses neither of them."

"What does this Doctrine reveal?"

"The Four Noble Truths—viz: Sorrow, the Cause of Sorrow, the Cessation of Sorrow, and the Path leading to the Cessation of Sorrow."

The first Truth signifies Vanity and Fruit; the second, Enjoyment; the third, Release; and the fourth, Means and Injunction.



Chaukhundi Stupa at Sarnath

THE SUPREME NET

(Briefly rendered from Pāli)

BY REV. B ANANDA MAITREYA

One day the Lord Buddha was going along the high road between Rajagaha and Nalanda with a large retinue of Bhikkhus. Suppiya, the wandering ascetic, too, set upon the same road with his pupil Brahmadatta, and was following the Lord and His disciples step by step.

Now on the way, Suppiya and his pupil were talking about the Lord, the Dhamma and the Order, the former dispraising them, while the latter praising them in many ways.

Towards evening the Lord and His disciples reached Nālandā and took lodgings there at the king's resthouse in the grove Ambalattikā, and so also did Suppiya and his pupil. At night, these two resumed their talk on the Lord, the Dhamma and the Order, one holding up his views in direct contradiction to the other as before.

On the following day, at early dawn, many Bhikkhus were assembled in the pavilion and began to talk over the discussion of Suppiya and his pupil. At this time the Lord came there and asked them as to what was their trend of talk on. They told Him all. Thereupon the Lord said :

"Brethren, when you hear others dispraising me or the Dhamma or

the Order, such dispraise should not hurt your feelings. If you feel hurt, it would retard your own spiritual progress. And if you were to hurt your feelings, would you be able to judge how far they are right or wrong in what they say? "We won't be able, sir", answered they. The Lord continued :

"Brethren, if others would dispraise me or the Dhamma or the Order, you should but point out to them where they are wrong. And on the other hand, if others were to praise us, you should not be proud of it, for if you be, that too would retard your spiritual progress. In such a case, you should but acknowledge what is right in their praising as right.

Brethren, it is with regard to mere moral conduct, a trifling thing, that a worldly man praises the Tathāgata. A worldling might say that the recluse Gotama keeps himself aloof from such misconducts as killing, stealing, unchastity, lying, slandering, harsh speech, vain talk, injury to seeds and plants, taking meals afternoon, enjoying music, adorning his body, using large and lofty beds ; accepting such things as silver, gold, uncooked grain, raw meat, women, girls, slaves, animals and land properties, acting as a go-between, buy-

ing, selling, cheating with false scales and the like ; following the crooked ways such as of bribery and the like ; mutilating, murdering, putting in bonds, plundering, brigandage, and violence. Or he might say that the recluse Gotama keeps himself aloof from the following misconducts such as injury to whatever seed or plant, storing up things and making use of them, visiting shows, games and recreations, using large and lofty couches, adorning and beautifying his person, low conversation as the tales of kings and the like, wrangling talks, servility, and the ways of tricks and deception. Or he might say that the recluse Gotama keeps himself aloof from earning his living by low arts such as palmistry, soothsaying and the like.

But, Brethren, they who would rightly praise the Tathāgata, should speak of the things He has realised, which are profound and comprehensible only to the wise. And what are they ?

FOUR ETERNALISTS.

"Some recluses and Brahmins, by means of Yoga practices attain to the faculty of seeing their past lives. Some of them are able to see one or more past lives, several lakhs at the most. They imagine some subtle manikin, a permanent ego entity, to have come through all these past lives, and thereby hold the theory that both the world and the soul are eternal.

In the second place, some of them are able to see further back upto ten

world-cycles (kappas) at the most, and hold the theory that both the world and the soul are eternal.

In the third place, some Yogis who are able to recall still further back, are able to see forty world-cycles (kappas) at the most, and hold the same theory as aforesaid.

FOUR SEMI-ETERNALISTS

Some one, by means of Yoga, attains to a mystic trance, in which he sees a heavenly being living alone a long time in the beginning of this world-system, and also some others born later. His faculty of seeing past is too weak to see the birth of the former being. And further he sees the former one still living, while the latter having come to death. From this he draws the conclusion that God, the Supreme Soul, alone is eternal while the rest are not.

There are some heavenly beings who enjoy pleasures so long that they forget to take their meal at the proper time, owing to which they undergo sudden death. Suppose such a being is born here among men, and he calls to mind his past life. There he sees himself undergoing death in the preceding life, while others who were with him there are still living. From this he draws the conclusion that some souls are eternal while others are not.

Some beings of the lowest celestial abode, if they feel envious, one against the other, both of them turn feeble and weak, and consequently come to death. Suppose one who has undergone such a death is re-born here and calls to mind his pre-

ceding life. There he sees the beings who were with him to be still living, while he alone had to suffer death. From this he draws the theory that some souls are eternal while others are not.

Some others, merely through logic and reasoning, build a theory that the physical body, as it undergoes decay and death, is non-eternal while the manikin, the subtle ego, only is eternal.

FOUR EXTENTIONISTS

There are four kinds of extentionists who hold different views regarding the finiteness or infiniteness of the world. Some of them hold the world to be finite, others to be infinite, yet some others to be both, and another to be neither.

FOUR EEL-WRIGGLERS

Some are afraid to express their opinion about good and evil fearing that they would be wrong. So, being questioned they resort to eel-wriggling.

Some others suppose, "If we declare good to be good and evil to be evil, then the wise will approve of it, which will make us proud; and if we are wrong, others will point out the blunder, which will make us feel hurt. Either of both these states of mind will detain us in the world and so form a grasping that causes re-birth". Thus from fear they resort to eel-wriggling. Some others, as they are unable to prove their statements before the wise, resort to eel-wriggling.

And others from stupidity resort to eel-wriggling.

TWO FORTUITOUS ORIGINISTS.

Some Yogis take mind to be the source of all disadvantages and so practise a kind of Yoga in which they are able to stop the function of thinking for a long period. Due to this, they, after death, are born in a certain celestial abode where they exist as mere physical frames, till the power of the suppression of thinking recedes. Suppose a person who was in that abode in his previous life, is born among men, and through Yoga he is able to see his approximate past. There he would not see beyond the limit at which consciousness arose in him. Hence he builds the theory that the soul and the world have come to be without a cause.

Others, based on mere logic and reasoning, held the theory that both the world and the soul arise without a previous cause.

SIXTEEN CONSCIOUS-MAINTAINERS.

Some thinkers maintain theories with regard to the future on forty-four grounds, and how?

Some of them hold sixteen different views about the future of the so-called soul as follows:

That the soul after death is conscious, has form and is not subject to decay.

That the soul after death is conscious, but formless and is not subject to decay.

That the soul after death is conscious, has and has no form subject to decay.

That the soul after death is conscious, neither has nor has no form subject to decay.

That the soul after death is conscious, finite, and is not subject to decay.

That the soul after death is conscious, is infinite not subject to decay.

That the soul after death is conscious, both finite and infinite not subject to decay.

That the soul after death is conscious, neither finite nor infinite subject to decay.

That the soul has one form of consciousness, and after death is conscious and not subject to decay.

That the soul has various forms of consciousness, and is not subject to decay.

That the soul has a finite consciousness, is conscious after death and is subject to decay.

That the soul has infinite consciousness, is conscious after death and is subject to decay.

That the soul after death, is altogether happy, conscious and is not subject to decay.

That the soul after death, is altogether unhappy, conscious and is not subject to decay.

That the soul after death, both happy and unhappy, conscious and is not subject to decay.

That the soul after death, neither happy nor unhappy, conscious and is not subject to decay.

EIGHT UNCONSCIOUS-MAINTAINERS

Some thinkers hold in eight ways that soul is unconscious after death, as follows:—

The soul after death has form, is unconscious and is subject to decay.

The soul after death has no form, unconscious and is subject to decay.

The soul after death has and has no form, is unconscious and subject to decay.

The soul after death neither has nor has no form, is unconscious and subject to decay.

The soul after death is limited, is unconscious and subject to decay.

The soul after death is limitless, is unconscious and subject to decay.

The soul after death is limitless, is unconscious and subject to decay.

The soul after death both limited and limitless, is unconscious and subject to decay.

The soul after death is neither limited nor limitless, is unconscious and subject to decay.

SEVEN NEITHER CONSCIOUS NOR UNCONSCIOUS-MAINTAINERS.

Some thinkers hold seven kinds of theories with regard to the state

Neither conscious nor unconscious after death :

That the soul after death has form, is neither conscious nor unconscious, and is subject to decay.

That the soul has no form after death, is neither conscious nor unconsciousness and is subject to no decay.

That the soul has and has no form, after death, is neither conscious nor unconscious and is subject to no decay.

That the soul is limited after death, is neither conscious nor unconscious and is subject to no decay.

That the soul is limitless after death, is neither conscious nor unconscious and is subject to no decay.

That the soul is both limited and limitless after death, is neither consciousness nor unconscious and is subject to no decay.

That the soul is both limited and limitless after death, is neither conscious nor unconscious and is subject to no decay.

That the soul is neither limited nor limitless after death, is neither conscious nor unconscious and is subject to no decay.

SEVEN ANNIHILATIONISTS

Some thinkers maintain Annihilation of Soul in seven different ways :

That the soul is annihilated at death.

That the soul, after death, enjoys pleasure in a sensual plane and thereafter is annihilated.

That the soul, after death, continues in a Realm of Divine Form and thereafter is annihilated.

That the soul, after death, continues without form and thereafter is annihilated.

That the soul, after death, continues without form in the Realm of the Infinity of Space and thereafter is annihilated.

That the soul, after death, continues without form in the Realm of the Infinity of Consciousness, and thereafter is annihilated.

That the soul, after death, continues without form into the Realm of the "concept of Nothingness", and thereafter is annihilated.

That the soul continues after death, without form in the 'Realm of Neither-consciousness-nor-unconsciousness' and thereafter is annihilated.

FIVE GOAL IN THIS LIFE THEORISTS.

Some maintain the Supreme Goal in this very life in five different ways :

That the sensual enjoyment here in this very life is the only real and highest happiness of soul.

That the first mystic trance which is to be attained by suppression of sensuality is the only salvation of soul.

That the second mystic trance is the only salvation of soul.

That the third mystic trance is the only salvation of soul.

That the fourth mystic trance is the only salvation of soul.

Thus there are sixty-two kinds of speculations, of which eighteen are regarding the past, and forty-four the future.

All those who hold views about the soul or the world or both, either with regard to the past or to the future, do so in one or the other of these sixty-two ways and with none beside.

The Tathāgata knows all these things and the result that these views bring to the believers, and also other things far higher and deeper than these. But He grasps His knowledge neither with craving nor with egoism or pride. And thus, not grasping, He has realized the way of vanquishing craving, egoism and pride. So He has realized, as really they are, the arising of the feelings that cause one to fall into such views, their cessation, taste and disadvantage, and the escape from those feelings; and hence sets Himself free from all such feelings with no grasping.

It is the knowledge which sees all these things that they should speak of, if they praise the Tathāgata rightly.

All those recluses and Brahmins who hold the above mentioned 62 views, do so with a feeling

based on craving and error. That feeling is caused by contact of senses and their objects. Because of feeling there arises craving, because of craving grasping, because of grasping becoming, because of becoming rebirth takes place. Because of birth there come to be all sorts of suffering as decay, death, sorrow, lamentation, pain and grief.

Whenever a Bhikkhu thoroughly sees the arising, ceasing, taste danger of sense organs and escape from them too, then he realizes them thoroughly well and the things beyond them too.

As all the fish of whatever size in a small pond are caught in a big net, so are all the speculators caught in this net of Speculations, and none of them escape this. But on the other hand, the Tathāgata, as He has put an end to craving, is not caught in it. So long as He lives, Gods and men see Him, but beyond that, as there is no more rebirth to Him, none of them are able to see Him.

When the Lord concluded this discourse, Ananda expressed his wonder and asked as to what should the name of this discourse be. And the Lord said that it might be called "The Net of Facts", or "The Net of Truth", or "The Divine Net", or "The Net of Speculations", or "The Supreme Victory over the Great Battle".

THE THREE-FOLD VIEWS

DR. C. L. A. DE SILVA

The three-fold views are (1) *Sassata diṭṭhi*, (2) *Uccheda diṭṭhi* and (3) *Sammā diṭṭhi*.

(1) *Sassata diṭṭhi* is an Erroneous View or belief in the presence of a personal, permanent entity, or an immortal Soul (*ātman*) which goes from one Existence to another and always remains permanent either at the end of the present existence in an everlasting heaven or hell or after many reincarnations reaching *Mokkha* or *Nirvāna*, wherein the soul remains permanent and immortal. According to this view, different individuals such as men, women, *Devas* and *Brahmas* are said to possess a permanent soul, and other sentient beings as the lower animals such as cattle, goats, pigs and fowls are not supposed to possess a permanent soul. Our unfortunate dumb brothers are said to possess only an instinct, an innate propensity to certain seemingly rational acts performed without conscious design. Hence, they are slaughtered with impunity merely to give temporary satisfaction to people's craving for sense desires, heedless of the fact that the poor helpless creatures have the same five aggregates of a material body, sensation, perception, volitional activities and consciousness as those possessed by their more fortunate brethren and sisters. It

cannot be gainsaid that the lower animals possess mind and mental concomitants of an infinitely lower grade than those of their more fortunate brethren, but their bodies which are artificially transformed into various delicious dishes to gratify people's senses are not so.

But the Buddhists, although they conventionally use terms such as men, women, *Devas*, *Brahmas*, cattle, goats, pigs, fowls and so on merely for the purpose of distinguishing one from another, believe that all of them are in reality in the highest and ultimate sense only a mass of elements, material and mental, and composed of mind and body, the five aggregates, the twelve sensory organs and sense fields, the eighteen elements and twenty-two controlling factors and that they are all conditioned by the law of dependent origination and the system of correlation.

This erroneous belief of soul may be compared to the opinion formed by individuals who consider a long thread to be a permanent entity and not composed of several units of masses of cotton which constantly undergo change and perish after some time, whereas the truth is that a thread is a name given to a mass of cotton which is composed of several units ; and each unit consists

of groups of the four Elements of extension (*paṭhavi*), cohesion (*āpō*), heat (*tejō*), motion (*vāyō*), colour, smell, taste and nutritive essence. These groups constantly and incessantly change and are therefore impermanent and lacking in any substantial entity.

(2) *Uccheda diṭṭhi* is a worse type of erroneous views and beliefs. As in *Sassata diṭṭhi* it is believed that there is a personal or substantial entity or a soul (*ātman*) in different individuals, which vanishes at the end of death or according to the teachings of *Makkalighōsāla*, the soul spontaneously vanishes, or that it vanishes after practice of austerities.

(3) *Samma diṭṭhi*. Right views are those of individuals who, without falling in with the views of either of the above, namely, that there is a permanent immortal soul or that the soul completely vanishes after death, take entirely a different course in scientifically and rationally arriving at the truth by an analytical process of the so-called individuals as men, women, *Dēvas*, *Brahmas*, different species of animals and so on, and conclude that there is no personal substantial entity or a permanent immortal soul or *ātman*. By their investigations and exhaustive analysis of a profound nature, they find that all sentient beings are composed of mind and body (*nāma rūpa*), five aggregates (*pañcak-khanda*), twelve bases or sense organs and sense fields (*dvādasāyatana*), eighteen elements (*aṭṭhārasa dhātu*), twenty two controlling factors (*bāvisatindriya*) and so on—all

being included in the first Noble Truth of misery or sorrow (*dukkhaṃ ariya saccam*)—and they ultimately resolve themselves into elements which are both material and immaterial (mental) qualities. Both material and mental states incessantly undergo change passing through the three phases of a thought-moment, to wit, (a) *uppāda* (nascent), (b) *ṭhiti* (stationary) and (c) *bhanga* (cessant). It will be seen that the so-called individual is in the ultimate sense and in reality only a complex compound of elements which are in a state of constant becoming and therefore manifesting the first salient feature of transiency (*aniccam*). These elements do not remain the same for even a fraction of a second. And the commentators state that the duration of a thought-moment is even less than one-billionth part of the time taken in snapping one's fingers or the time taken by a flash of lightning. The second and third salient features of all conditioned things which have originated from *Kamma* can reasonably be deduced from the above to be sorrow or misery (*dukkhaṃ*) by reason of fearfulness, and soul-lessness (*anattā*) by lacking in a personal, permanent and substantial entity respectively.

Right views may be compared to the opinion formed by individuals who consider a long thread to be only an origination or a phenomenon dependent upon a mass of cotton and the individual who transformed it into a thread. There is no permanent entity in it, but it appears to be so owing to the relations and

conditions under which it was made. The thread undergoes constant change which is not discernible to the naked eye, and is impermanent as it perishes some day or other. In ultimate analysis it is found to be composed of nothing but groups of elements, the eight inseparables mentioned before, which manifest the form of a thread according to the physical changes in nature.

Of these three kinds of views, the first two kinds—*Sassata diṭṭhi* and *Uccheda diṭṭhi* are wrong views (*micchā diṭṭhi*). There are 62 varieties of wrong views which are described in *Brahma Jāla Sutta* in *Dīgha Nikaya*, and many sub-varieties as described in *Anattalakkhana Sutta* and *Sabbadhamma Mūla pariyāya Sutta*.

There are five kinds or stages of *Sammā diṭṭhi* (right views), to wit,

- (1) *Kammassakata Sammā Diṭṭhi*.
- (2) *Jhāna Sammā Diṭṭhi*.
- (3) *Vipassanā Sammā Diṭṭhi*.
- (4) *Magga Sammā Diṭṭhi*.
- (5) *Phala Sammā Diṭṭhi*.

(1) *Kammassakata Sammā Diṭṭhi* is the right view held that the present existence is the resultant of past kamma and the future existence would depend on the past kamma and the kamma done in the present existence. It is the view held that when any good or bad action is done by body, speech or thought, it would invariably result in good or bad effects, just as a shadow follows an individual wherever he goes or as the wheel of a chariot

follows the hoof of the beast that draws it. It casts away the erroneous views that all sentient beings are created by such Creators as *Īsvara*, *Brahma*, God and the like, and believes that you are your own creation and that all conditioned things are occasioned by the system of dependent origination and system of correlation.

(2) *Jhāna Sammā Diṭṭhi* is the right view held by those who have attained the *Jhānas* which are worldly, that there are good resultant effects to be obtained from purity of morals and purity of mind, which are based on the knowledge that good kamma produces good results.

(3) *Vipassanā Sammā Diṭṭhi* is the right view known as *Saccānulōmikañāna* which is insight based on the knowledge that kamma has its resultants and it is also based on purity of morals and purity of mind. According to *Saccānulōmikañāna* one practises purity of views, purity of escaping from doubt, purity of vision in discerning what is path and what is not and purity of intellectual vision which is knowledge of progress by contemplating the three salient marks of transiency, sorrow or misery and soul-lessness or absence of a substantial entity. Purity of vision in knowledge of progress comprises the nine knowledges of one, who contemplates the three salient marks by a regular progression in insight from the knowledge of waxing and waning of things up to the knowledge with which he fits himself for the path.

(4) Magga Sammā Dīṭṭhi is the right view held with regard to the purity of vision which is knowledge possessed by those in the Four Paths. This knowledge is based on the first three kinds of knowledge above mentioned. It is the knowledge of the four Ariyan Truths of sorrow, cause of sorrow, cessation of sorrow

and the path leading to the cessation of sorrow, which is present in path-consciousness.

(5) Phala Sammā Dīṭṭhi is the right view held with regard to fruit-consciousness following the four kinds of right views above mentioned.



Bharati Veda Vidyalaya, Buddhapuri, Cawnpore.
Acharya Medharthi is in the centre of the first row.

IN THE NAME OF THE BLESSED ONE

(Diary Leaves.)

BY NICHOLAS ROERICH

In the temple gigantic trumpets are roaring. The Lama asks:

"Do you know why the trumpets of our temples have so resonant a tone?"

And he explains: "The ruler of Tibet decided to summon from India from the places where dwelt the Blessed One a learned lama, in order to purify the fundamentals of teaching. How to meet the guest? The High Lama of Tibet, having a vision, gave the design of a new trumpet so that the guest should be received with unprecedented sound; and the meeting was a wonderful one—not by the wealth of gold, but by the grandeur of sound!"

"And do you know why the gongs in the temple ring out with such great volume, and as silver resound the gongs and bells at dawn and evening, when the high currents are tense? Their sound reminds one of the beautiful legend of the Chinese emperor and the great lama. In order to test the knowledge and clairvoyance of the lama, the emperor made for him a seat from sacred books and covering them with fabrics, invited the guest to sit down. The lama made certain prayers and then sat down. The

emperor demanded of him: "If your knowledge is so universal, how could you sit down on the sacred books?" "There are no sacred volumes", answered the lama. And the astonished emperor instead of his sacred volumes found only empty paper. The emperor thereupon gave to the lama many gifts and bells of liquid chine. But the lama ordered them to be thrown into river, saying "I will not be able to carry these. If they are necessary to me the river will bring these gifts to my monastery". And indeed the waters carried to him the bells, with their crystal chines, clear as the waters of the river".

And about the talismans the lama also explains:

"Sacred are held the talismans. A mother many times asked her son to bring to her a sacred relic of Buddha. But the youth forgot her request. She said: "Here I will die before your eyes, if you will not bring it to me now." The son went to Lhasa and again forgot the mother's request. A half day's journey from his house, he recalled the promise, but where to find the sacred objects in the desert? There is nought. But the traveller espies

the skull of a dog. He decides to take out a tooth and folding it in yellow silk, he brings it to the house. The old woman asks of him: "Have you forgotten again my last request, my son?" He then gives her the dog's tooth wrapped in silk, saying: "This is the tooth of Buddha". And the mother puts the tooth into her shrine, and performs it the most sacred rites, directing all her worship to her holy of holies. And the miracle is accomplished. The tooth begins to glow with a pure ray and many miracles occur from it".

The neighbourhood of Kuchar is full of ancient Buddhist cave temples, which gave so many beautiful monuments of Central Asiatic art. This art has in full justice received a high place amongst monuments of ancient cultures. But despite the attention given to this art, it still seems to me that it has yet not been fully appreciated, namely from the point of view of artistic composition.

The place of the late cave monastery close to Kuchar makes an unforgettable impression. In a gorge, rows of different caves are situated like an amphitheatre, all decorated with wall paintings and showing traces of many statues, which must either have been destroyed or taken away. One can well imagine the solemnness of this place at the time, when the kingdom of the Uigurs was in full flourish. The wall paintings have partly remained. One often has reason to grudge at the European explorers, who have taken away to Museums whole pieces of architec-

tural emblems. One thinks there would be no blame if separate objects are taken away, which have already lost their connection with any definite monument. But is it not unjust from the local point of view, to dissect by force a composition which still exists? Would it not be a pity to take to pieces Tuankhang, the best kept of the monuments of Central Asia? We do not cut into pieces Italian frescoes. But this consideration has also its justification. The majority of the Buddhist monuments in Moslem lands have been and are still exposed to iconoclastic fanaticism. For the destruction of images bonfires are created in the cave and wherever the hand can reach, the faces of the images have been scratched with knives. We have seen the traces of such destruction. The labour of such distinguished scholars as Sir Aurel Stein, Pelliot, Le Coq, Oldenburg have safeguarded many of the monuments, which otherwise were under the greatest danger of being destroyed, because of the carelessness of the late Chinese administration. The old Central Asiatic artist besides valuable iconographic details, showed a highly developed decorative feeling and such wealth of detail in harmony with a generous composition in solving large surfaces. You can well imagine how many impressions are accumulated, when every day are made such or other observations, and when the generosity of ancient times and nature as well send inexhaustible artistic material.

A learned Lama, pointing down the hilly slopes of the mountain said :

"Down there near the stream is a remarkable cave, but the descent down is very difficult. In the cave Kandro Sampo, not far from Tashiding, near some hot spring, dwelt Padma Sambhava himself. A certain giant, thinking to penetrate across to Tibet, attempted to build a passage into the Sacred Land. The Blessed Teacher rose up and growing great in height struck the bold venturer. Thus was destroyed the giant. And now in the cave is the image of Padma Sambhava and behind it is a stone. It is known that behind this door the Teacher had hidden secret mysteries for the future. But the dates for their revelation have not yet come."

At dusk a gelong told of the Lord Maitreya :

"A man searched for twelve years Maitreya Buddha. Nowhere did he find him and becoming angry he rejected his faith. As he walked along his way he beheld one who with a horse hair was sawing an iron rod, repeating to himself—"If the whole of life will not be enough, yet I will saw this through". Confusion fell on the wanderer. "What mean my twelve years", he said "in the face of such persistence. I shall return to my search". Thereupon there appeared before the man Maitreya Buddha Himself and said : "Long already have I been with thee, but thou didst not see me, and thou repulsed me and spat upon me. I shall make a test. Go to the bazaar.

I shall be upon thy shoulder". The man went, aware that he carried Maitreya. But the men around him shrank from him, closing their noses and eyes. "Wherefore do you shrink from me, people?"—he asked. "What a fright you have on your shoulders—an ill-smelling dog full of boils",—they replied. Again the people did not see Maitreya Buddha, for they beheld only what each one deserved to see."

Between Maral Bashi and Kuchar our servant Suleiman pointed at the mountain to the south-east and said :

"There, behind that mountain, live holy men. They left the world in order to save humanity through wisdom. Many tried to go into their land, but few ever reached it. They know that one has to go behind that mountain. But as soon as they have crossed the ridge, they loose their way".

Karashakhr is not only a stronghold of the Karashakhr kalmycks but this city is the last abode of the Chalice of Buddha, as it is mentioned by the historiographers. The Chalice of the Blessed One was brought here from Peshawar and here it disappeared.

"The Chalice of Buddha will be found again, when the time of Shambhala will approach".

Purushapura or Peshawar, for a long time, was the City of the Chalice of Buddha. The Chalice after the death of the Teacher was brought to Peshawar and was for a long time the object of deep reverence. At the time of the Chinese traveller Fakhien, about 400 B.C., the Chalice

was still at Peshawar, in a monastery specially built for it. It was a many coloured vessel of which the black colour was predominant. The lines of the edges of the four chalices of which it consisted, could be clearly seen.

At the time of another Chinese traveller, Huen-Tsang, about 630 A.D., the Chalice was no longer at Peshawar. It was in Persia or already in Karashakhr.

The Chalice of Buddha was wonder-working and inexhaustible—this is a true Chalice of Life.

Jataka tells of the origin of the Chalice of Buddha:

"Then from the four lands came four guardians of the world and offered chalices made of sapphire. But Buddha refused. Again they offered four chalices made of black stone (*muggavanna*) and He, full of compassion to the four genii, accepted the four chalices.

He placed one into the other and ordained:

"Let there be one!"

And the edges of the four chalices became visible only as lines. All chalices formed one.

The Buddha accepted the food into the newly made Chalice and having partaken of the food, he offered thanks".

Lalita Vistara, telling of the sacraments of the Chalice of Buddha, attributes to the Blessed One the following significant address to the Kings who brought the chalices:

"Pay respect by the Chalice to Buddha and thou shalt be in the Chalice as in a vessel of knowledge".

"If thou wilt offer the Chalice to our equals, thou wilt not be left, neither in memory nor by judgment".

"Who offers the Chalice to Buddha, will not be forgotten neither in memory nor by wisdom".

This Chalice—the Ark of Life, the Chalice of Salvation, must be discovered soon again."

Thus they know in the deserts.

Just as, brethren, a dark blue lotus or a white lotus, born in the water, comes to full growth in the water, rises to the surface and stands unspotted by the water, even so, brethren, the Tathagata having come to full growth in the world, passing beyond the world, abides unspotted by the world.—*Samyutta Nikaya*.

HOW INDIA WEPT

By BHIKKHU METTEYYA.

Between the two Sāla trees the Lord lay down to His last sleep.

And Ānanda, the beloved disciple, going to the Vihāra, leaned against the lintel of the door and wept bitterly, exclaiming: "*Alas! the Master is about to pass away! the Master who is so very merciful!*"

* * *

When He entered the Great Peace,

They burned Him like a king—nay like a king of kings—

And when Ānanda, the beloved disciple, left Kusinārā, city of saddest memories, taking the Master's begging bowl and mantle,

All India wept, questioning tearfully:

Bhante Ānanda! kuhin satthāraṃ thapetvā āgatosi?"

"Brother Ānanda!

"Why comest thou alone?

"Brother Ānanda!

"Where didst thou leave our teacher?"

* * *

When the beloved disciple entered Sāvattthī, millions wept.

And he, going to the scented cell in Jetavana where the Lord spent nineteen 'rains', swept it and scented

it even as if the Lord was living, and seated on the temple steps, wept, saying:

"Lord! is this not the time to sit surveying the world in Thine fruition of compassion?

"Lord! is this not the time to bathe Thine beautiful body?

"Lord! is this not the time to go on the alms round?

"O Master, from this day onward, when shall I follow, taking mantle and begging bowl?

"O Lord, from this day onward, who will have mercy on the world?

"who will give peace to the world?

"who will give light to the world?

"who will feed the hungry?

"who will heal the sick?

"who will love the lonely?

"who will help the poor?

"who will save the lost?"

Thus saying, the Brother Ānanda wept.

* * *

And it came to pass that great emperors, hearing of the Master's great mercy, sheathed their swords never to drag them out again, and served all living beings.

"Work I must for the weal of the whole world!"—said Asoka, the greatest emperor ever lived.

"The consecration of mind and body for the happiness of the world is the highest practice of the Dhamma", said Harsha Silāditya, that illustrious Sun of Virtue.

And declaring :

"This body so full of blood and flesh,

"For the good and happiness of the world I bear!"

—Sangha Bodhi, the saintly sovereign of Ceylon, severed his head and gave it in alms.

They carried on the work of mercy the Master began.

And this sacred day, may the Master's mantle of mercy fall even on thee.



Some boys of the Maha Bodhi Vidyalaya, Sarnath.

VAISAKHA NOTES FROM LANKA

By P. P. SIRIVARDHANA, B.A.

The Chinese Goodwill Mission

The most popular visitor to Sri Lanka during the recent past was undoubtedly that amiable leader of the Chinese Goodwill Mission, the most Venerable Tai Hsu, Sangha Raja of China. His tour of Ceylon can well be characterised as a triumphant march possible only in the case of a truly great man. In the address of welcome presented to him by the Mayor of Colombo the following passage occurred:—

“The civilising influence of Buddhism radiated into both countries from the same source. It was this community of culture that inspired men of light and learning from China to visit our shores and establish contact with such centres of literary and religious activity as those of Maha Vihara in Anuradhapura. The records of Fa Hien’s travels are a lasting monument to the connection that once existed between our respective countries, and we hope that this visit of Your Holiness will help to re-establish those friendly relations.”

The Venerable Maha Thera in his reply mentioned that “Buddhism that was taken to China was not only from India through the Sanskrit language but also from Ceylon through the Pāli language.” In this connection the following quotation

from “A History of Indian Shipping and Maritime Activity” by Radhakumud Mukherji will be read with interest:—“After him (Amitodana) the *Kwai-Yuen Catalogue*, as well as other Chinese works, mention a series of names of Buddhist priests who sailed between Southern India and China. Thus in A.D. 420 Sanghavarmi, a Sinhalese and the translator of the *Mahisasaka Vinaya*, arrived in China. In A.D. 424 Gunavarman, grandson of an ex-king of Kabul, arrived at the capital of the Sung Dynasty. He had sailed from Ceylon and visited Java on the way, like Fa Hien. In the year 429 A.D. in the reign of the Emperor Wun, three Sinhalese visited China. Again, it is mentioned in the work called *Bhikshuni Nidana* that in the year 433 A.D. the ship called Nandi brought to China a second party of Sinhalese nuns who established the Bhikshuni order in China. In A.D. 434 there arrived in China quite a number of Sinhalese nuns under the leadership of a certain Tissara to further Gunawarman’s work for the foundation of the monastic system in China after the model of Sinhalese Buddhism.”

Geneva of the East

Just before his departure for Singapore on March 23, the Ven. Tai Hsu, in a farewell broadcast talk

said:—I always held the view that Ceylon was the Geneva of the East. Here in this beautiful island are to be found, in their pristine purity, the teachings of the Lord Buddha, which, more than anything else, unite in one common fellowship the nations of the East. And what more suitable place could there be than this for the establishment of a League of Nations of the countries of Eastern Asia for the promotion of peace in the world . . . We of China look to Ceylon to spread throughout the world the teachings of the Master which were entrusted to the loving care of the people who live under the benignant shadow of Sri Pāda." He also made an appeal to support the International Buddhist University at Sarnath. In conclusion he said that he was prepared to guarantee on behalf of Chinese Buddhists whatever assistance they could give to Ceylon for the propagation of the Buddha Dhamma.

Among the many useful suggestions he made at the several centres of Buddhism, the one he stressed upon at Kalutara deserves most careful and immediate attention of the Sinhalese. "Unification of all Nikāyas is necessary, in my opinion, for the progress of Buddhism in Ceylon", declared His Eminence at a reception accorded to the Mission by the Buddhists of Kalutara. Will the Buddhists of Ceylon accept and act upon this sound advice!

A Historic Event

The arrival of the giant Crystal (seinbu) from Burma marked the

final arrangement for the completion of the Maha Sthupa at Anuradhapura. It is a gift from the Burmese Buddhists to Ceylon and is meant to be fixed on the top of the Maha Sthupa as its pinnacle. The Crystal is most artistically cut and thousands of precious stones adorn the gold and silver base on which it is fixed. The top of the crystal is equally beautifully dressed in a bejewelled gold and silver ornamental case. This national gift was conveyed to Ceylon with the authority of the Governor of Burma; and the Governor of Ceylon deputed Sir D. B. Jayatilaka, as Minister of Home Affairs, to receive it on behalf of His Excellency. An unfortunate incident in this connection was that the Board of Ministers had resigned when the Crystal reached our shore, but the reception ceremony was carried out as was previously arranged. The total value of this splendid gift is about Rs. 100000/-. It is now finally decided that the pinnacle fixing ceremony will take place on the Vaisakha Day.

It will be remembered that this Maha Sthupa was first constructed by the hero king of Ceylon, Dutu Gemunu between 161—137 B.C. But he was not destined to see its completion. The present restoration which cost nearly Rs. 7,500,000/- may be regarded as a landmark of the modern revival of Buddhism. All honour to Bhikkhu Naranvita Sumanasāra who started the stupendous task of the restoration nearly 60 years ago. *Thupa Vamsa* may be read for the history and a graphic

description of the construction of this great Cetiya.

Native Christians Reject the Bible

It is perhaps to similar activities as the restoration of this national monument that the Christian propagandists referred in their report of the Foreign Bible Society (Ceylon Branch). I commend the following passages from the report for serious study :—

“Bible reading as a daily habit has been waning among Christians during recent years. This is an evil which requires earnest effort to counteract. Colporteurs however devoted they may be, cannot do very much in this direction.

“Owing to unemployment there is distress among poor people who would in normal times buy some portion of the Scriptures to read during their leisure. Then there is a large output of ever-growing Sinhalese and Tamil newspapers and even the poorest people prefer to spend a few cents on them, to know what is going on in other countries, rather than on the Scriptures.

“A third difficulty is that the Buddhist revival is reaching its peak and anything connected with Christianity is looked at askance by the Buddhists. Fourthly the evangelizing zeal of many Christian congregations is at a low ebb and the Scriptures are not in demand for evangelistic work.”

“It should also be remembered that school books are now issued in a very attractive form as regards

type, pictures and binding. To the boy or girl who has yet to learn the value of the Bible, it should be presented in an attractive setting. Schools will give at prize-givings Bibles as prizes if they are also as attractive externally as other books.”

The last sentence not only indicates the proposed *modus operandi* of the Christian missionaries but also shows how they will cater for the growing national consciousness of the Sinhalese people. Christian religious buildings are being built to give an oriental appearance, more particularly some ancient Sinhalese architectural features. Buddhist symbols that characterised national buildings of old are now being adopted to beautify churches and assembly halls. This appears to be the outcome of a deep study of mass psychology. It may be safely said that the time is fast disappearing when the people of this country will deceive themselves by “external attractiveness.” Modern history of Ceylon shows how the Portuguese and the Dutch forced a section of the Sinhalese to “embrace” Christianity. They adopted two methods *viz.*, (1) offer of official positions which was “attractive externally” and (2) torture of innocent Buddhists and plundering of sacred places. Native Christians were systematically “trained” to despise all that was pertaining to Sinhalese culture. This denationalisation had assumed such ugly proportions that the Sinhalese Buddhists coined the now famous phrase—“a true Sinhalese must be a Buddhist”. Now that the tide has

turned, some of the Christians show an infinite love for "national things".

Buddha Dhatu for Ceylon

Coupled with the two historic events is the very happy news that arrangements have been made to send to Ceylon certain Buddha relics discovered by Cunningham and General Maisey in Bhilsa Sthupa, Central India, in 1851. The casket containing the relics was taken to England in 1866 and deposited in the Victoria and Albert Museum, but the relics were retained by Maisey who bequeathed them to his granddaughters who kindly offered them to Sir Andrew Caldecott, the Governor of Ceylon. The Ceylon Trade Commissioner, Mr. G. K. W. Pereira, had been requested to bring the relics. The original crystal casket, however, will be retained by the Museum.

"It has been decided by Sir D. B. Jayatilaka who was consulted by the Governor in this connection, that the Relics will be deposited in a Vihara at the Vidyalankara Pirivena, one of the two famous seats of oriental learning in the Island. In spite of an abortive agitation by various persons demanding the custody of the Relics, they were conducted in a great procession, on their arrival in Colombo in charge of Mr. G. K. W. Pereira, the retiring Trade Commissioner in London, to the pirivena on April 7. This Pirivena just 5 miles from Colombo on the Kandy road is so very conveniently situated

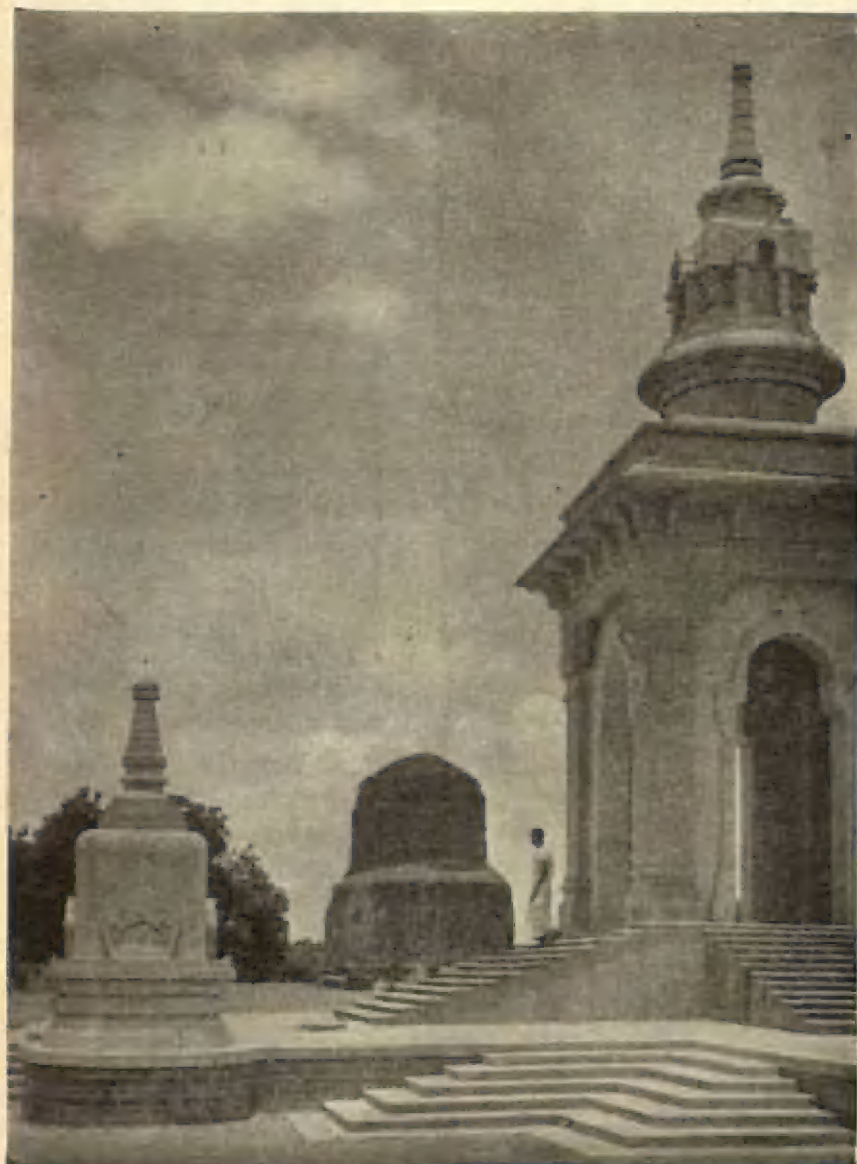
that all devotees and foreign visitors can easily have a view of the Relics. Sir D. B. Jayatilaka, in a letter to the writer, says: "It is not proposed to bury the Relics in a sthupa. On the contrary we have begun to construct a shrine which itself will be a work of art".

Ever-present Buddha Gaya Question

I always doubted the value of several promises made by Mr. Gandhi and latterly by the Congress Premier of Bihar and Orissa to hand over the Buddha Gaya Temple to the Buddhists. From the last *Maha Bodhi* I learnt that the appeal for restoration has reverted back to the Governor. For nearly half a century the same appeal had been made to various Governors without any success. Then came a glimpse of hope with the advent of the Congress ministries, for Indian leaders had assured the Buddhists that the temple would be restored to them when India attained self-government. But the Congress Government did not take one single step to redeem and honour the solemn pledge given to the Buddhists. The proper course of action seems to me to be to approach the Viceroy and through him the Secretary of State for India. They have the power to deal with questions of international importance. The whole Buddhist world is interested in this matter. It should therefore be made the subject of imperial policy that His Majesty's Buddhist subjects ought to be given the satisfaction of possessing their most sacred temple now in the hands of a usurper. If

the British government successfully interfered with the management of certain Christian churches in Turkey and Palestine, which were in the hands of Moslems and restored them to "rightful trustees", there is no

reason why the same thing could not be done *in India*. We wish Freedom for India, but not for a usurper to insult the followers of our Master, and disgrace the fair name of Indians.



Steps leading to Mulagandhakuti Vihara door with the Dhamek Stupa at a distance.

THE HOUSE OF MY BUDDHA

BY DR. R. L. SONI, M.B., B.S., F.R.H.S., *Paungde, Burma.*

Where should I look for the house
of the Buddha?

In Kapilavatthu He spent the
years of His childhood and youth,
but there I see Him not ; under the
Sacred Bo-Tree He gained the
Light, but there even He is not ; and
in the Viharas in which He preached,
He is not.

Neither in Kapilavatthu nor under
the Sacred Bodhi Tree is the house
of my Lord Buddha. The great
Kapilavatthu is lost ; the royal palace
of pleasure is gone ; the sacred Bo-
Tree is in strange hands : even the
bricks of the great Vihara of
Anathapindika where He spent
years in preaching are no more.

Then, where ; where to find the
house of My Lord ?

Not in bricks and mortar, not
under leaves and wood, is the House
of My Lord—Lord Buddha.

Yet He lives.

But, how ?

Through His teachings.

But where ?

In the hearts of pure people

In an innocent mind

Filled with love sweet tender
In deeds fond and kind,
He lives and will live.
For all ages and climes
His House is of virtue
It stands for all times.
Through years long and stormy
Two thousand, hundreds five
His House stands unshaken
With glory alive.
Strong castles may crumble
High structures decay
But the House of my Buddha
Stands for ever and aye.
His House is of virtue
Filled with all pure glory,
Doors open to mercy,
Ever lovely, though hoary.
Bricks glitter with love
Joy joins them all tight
Walls painted with Truth
And all bright with light.
This House in the Heart
Is the shrine of all time
There find we Buddha
In beauty sublime.
Other temples and shrines
May live or may fall
But, the House of my Buddha
Stands for ever and all.

Wherefore, housefather, thus you should train your-
self :—“Though my body is sick, my mind shall not be
sick”.—*Samyutta Nikaya.*

ONE VESAK NIGHT

By W. M. PREMACHANDRA DE SILVA

Grim silence held unchallenged sway over the Sal Park. An unusual gloom brooded darkly all round the place. The song of the birds grew plaintive and failed to cheer the minds of the sorrow stricken multitude. Not an eye was dry, and silent tears rolled down cheeks hitherto unaccustomed to tears. Wrapt in thought stood man, bird and beast, speechless and hoping against hope that the inevitable would not happen.

The hushed tranquillity was broken by an unfamiliar voice, which expressed anxiety. It was addressed to the Chief Attendant. "Reverend Sir, I wish to see the Buddha".

Ananda checked his sobs. His sad and sunken eyes that had grown dim by hours of weeping fell upon Subhadda. This was not the time to disturb the master who was taking his last repose and who would pass away the self-same night. His feelings found no utterance for a while. At last he spoke in a low voice, haltingly.

"Good Subhadda, the Master's strength is failing him. It is not meet to trouble him at this hour. He is too tired."

But see the Master Subhadda must. He had come with certain doubts uncleared. And he was

anxious to have them settled by the Buddha. Again and again did he request Ananda to let him see the Buddha just once before the Master should attain Parinibbāna. "But Reverend Sir,"

Subhadda alone broke the grim silence. Ananda was deaf to his pleading. But Subhadda's entreaties fell upon the ears of the Buddha wakeful even at the hour of his passing away. He heard Ananda's persuasions and addressed him:

"Come Ananda, let not Subhadda go away unprofited. I shall clear his doubts and he will understand my Dhamma. Therefore conduct him hither."

Ananda did as he was bidden and Subhadda went to the bedside of the dying Buddha. He fell down at His feet and saluted the Master. Sakya Muni gave him a glance of boundless love blended with pity. He responded to the Brahmin's doubts and comforted him with kind words and good advice and Subhadda was relieved of his unbearable thirst after the Truth.

Darkness gradually gathered round the Sal-Park—and then night and perfect stillness. The Vesak moon revealed a lonely monk as he sped ghost-like from the scene of silent moaning.

It was Subhadda, the last disciple of the Buddha.

IF BUDDHA CAME UNTO OUR STREETS

BY A. CHRISTINA ALBERS

If He, the radiant Lord of endless pity
Would only come but for a single day
Unto the streets of this great famous city
And saw its woeful sights,—what would He say?

What would He say to see a starving mother
With infant nursing at her milkless breast
Trying in vain her heart's salt tears to smother
And on a bed find nightly rest?

What would He say to see those tiny fingers,
Held out for alms,—all unclean in disgrace—
Small hands, on which the touch of childhood lingers,
With crime already stamped on childhood's face?

And then those dens, those dark unholy hovels,
Where all life's uses turn unto abuse
Where sin in rank, and harrowing darkness grovels,
And drowns its gnawing pain in Soma juice.

And by the humans with distorted features,
Behold the dogs, skins bleeding and half blind;
The cutting pain of all His lower creatures,—
The starving cows, the wretched feline kind.

And Thou, great Lord, the noblest of all sages,
Whose heart for all in love in pity beats,
Whose wondrous message travels through the ages,
Teach us to feel the sorrow of our streets.

Ye of His race, who hold this King of Glory,
Among your greatest,—hear this woeful sigh,
Do not forget the ever tender story,
Of Him Who would not pass a sufferer by.

Behold those scenes, so woefully appalling,
Hold out your hand to those in this sad state,
For all too soon, the hour of judgment calling,
Calls for account, and then, alas—too late.

THE SUPERIORITY COMPLEX IN RELIGION

BY SUKUMAR HALDAR

There are numerous individuals and missionary bodies engaged in India and Ceylon in the work of Christianizing the heathen. Their ways differ, but each claims its own to be the only true way. Most of the Missions are busy evangelizing the poorer and more ignorant classes and have attained good numerical results. A few, like the Oxford University's Mission working in Bengal, concentrate upon the educated classes, with results which are negligible. All missionaries unite in telling the heathens that their faiths are of diabolical origin and stand far below Christianity on moral considerations.

A Missionary paper published in Calcutta recently told a Hindu gentleman that "the idea of all men as children of God is the result of the spread of Christian ideas." Christians indeed believe that the Jews were the first race of men created by God, that the first language spoken on earth was Hebrew and that Jerusalem in Palestine was the centre of the earth. They believe that the teachings of morality were promulgated for the first time through the old Testament which was revealed to God's "chosen people" and which was later developed and amended by the New Testament under the authority of the second God of the Trinity.

Europeans, in the old days had no conception of the existence of man in pre-historic times, millions of years before the appearance of the Jews. They did not know even about the older civilizations of China and India. Sir Arthur Keith has mentioned the fact that until now two lands only could claim to represent the cradle of civilization—Egypt, the valley of the Nile and Mesopotamia watered by the Tigris and the Euphrates; but that of late the valley of the Indus in India had entered as a third and a serious claimant. Sir Edwin Arnold has pointed out in "Indian Poetry and Indian Idylls":

"There exist certain colossal, unparalleled, epic poems in the sacred languages of India, which were not known to Europe, even by name, till Sir William Jones announced their existence." Dugald Stewart, the Scotch philosopher, who died in 1828, wrote an essay to prove that not only Sanskrit literature but even the Sanskrit language was a forgery made by the crafty Brahmans on the model of Greek after Alexander's conquest. Sir George Grierson, a distinguished member of the Indian Civil Service who retired in 1903, seriously expressed the opinion that many Hindu religious ideas "are unconsciously borrowed from early

Christianity." It is impossible for pious Christians to conceive of anything prior or superior to the religion of the Bible. Professor Max Müller stated in the *Fortnightly Review* in 1896: "In 1845 two Roman Catholic missionaries, Huc and Gabet, observed extraordinary resemblances between their own ecclesiastical ritual and that of the Buddhist priesthood of Tibet, and accounted for them by ascribing them to the Devil."

Sir E. Denison Ross has told us that it came as a shock to Europeans that five centuries before the birth of Jesus a man had preached all the essentials of Christianity. Major Evans Bell wrote in "The Task of To-day" (London: J. Watson, 1852): "The greatest difficulty experienced by the Christian missionaries in Ceylon is from the exalted morals which form the articles of belief of the Buddhists." Anatole France has said of Buddhism: "It is a system of morality and the most beautiful of all; it is a philosophy which is in agreement with the most daring speculations of the modern spirit."

From the general we may proceed to particulars. Justice is universally recognised as the keystone of the moral arch. But justice, to adopt the language of Dean Inge ("The Faith and the War") counts for little in the dealings of Jesus. A crucial point is the brotherhood of mankind. Say what missionaries might, Jehovah, the jealous God of the Old Testament shows not the slightest concern for

justice in his dealings. In Psalm ii we read that the Lord God says to his Son: "Thou art my Son: this day have I begotten thee. Ask of Me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. . . Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Jesus, in the New Testament, has faithfully followed in the footsteps of his Father. The Rev. F. C. Burkitt has told us: "He himself is reported to have said, 'It is not fair to take the children's bread and throw it to the dogs'; and the oldest repetition of this story tells us quite distinctly that He meant that He had not been sent to outside nations but to the Israelites." So much for the claim of Christianity to the idea of all men as children of God. Rightly has Professor Gilbert Murray observed: "Jehovah was indeed a jealous God, the Christian movement, starting from Jerusalem, inherited the Jewish exclusiveness."

Buddhism teaches the idea of the unity of all life. All life is one, and all animals and plants are essentially the same as man, only in a different form. Therefore should the moral feeling not find its limitation in man alone but include all creatures. As the Rev. Dr. J. Estlin Carpenter, D.D., D.Litt., of Oxford has observed, Buddhism "never promoted wars like the popes who made crusades part of their foreign policy." Mr. Aldous Huxley has said: "It is an extremely significant fact that, before the coming of the

Mohammedans, there was virtually no persecution in India. The Chinese pilgrim Hiuen Tsiang, who visited India in the first half of the seventh century and has left a circumstantial account of his fourteen-year stay in the country, makes it clear that the Hindus and the Buddhists lived side by side without any show of violence." On the other hand Christ never denounced war; and Mr. Benjamin Kidd has told us in the "Future of England", after citing with approval Mr. George Peel's statement that in Europe History and Homicide are indistinguishable terms and the further statement that the unfolding of the Christian religion in the West has been an unparalleled record of fighting and slaughter, aiming at worldly triumph, shows that civilization has not yet

arrived, for that of the West "is as yet scarcely more than glorified savagery". Milman has stated in his History of Latin Christianity (Vol. IV, p. 188): "No barbarian, no infidel, no Saracen ever perpetrated such wanton and cold-blooded atrocities of cruelty as the warriors of the Church of Christ." Gibbon has stated: "The Christians in the course of their internecine dissensions, have inflicted far greater severities on each other than they had experienced from the zeal of infidels." Macanlay has written: "The whole zeal of the Catholics was directed against the Protestants, while almost the whole zeal of the Protestants was directed against each other." The recent history of Christendom is a blood-curdling record of hatred and war.

Even so, brethren, the untaught manyfolk regard the body as the self or the self as having body, or the body as being in the self, or the self as being in the body. Then body breaks away, and owing to that they come by their destruction.—*Samyutta Nikaya*.

BUDDHIST ARTS AND CRAFTS

BY KALIKA P. DATTA, M.A.

Buddhism is one of the world's greatest religions. The hallowed memory of Lord Buddha is an object of reverence in many places of the world. That a religion, which had its conception in a remote corner of India, could still commandeer millions of worshippers, is a magnificent tribute to the cultural excellence of the ancient Indians. Society in the Buddhist age was well-organised and kingships and republics well-established. There were brisk trade and flourishing arts and crafts.

A close scrutiny of the texts will go to prove the veracity of our statement. In a word, great efficiency and specialisation of industry were attained in the period depicted in the early Buddhist literature. The craftsmen generally lived in the villages. In the Jātakas, we find mention of industrial villages. For example, Mahāvaddhakigāma or a village of carpenters is referred to in some of the texts. With the growth of industries however, there was a tendency on the part of craftsmen and artists to move to the towns.

Numerous arts and crafts grew up. We read of the Kammāra (smith), Thapati (sculptor), Tacchaka (planner) and the Vaddhaki (carpenter). The Kammāra, as a matter of fact, was a general term for the

craftsmen in metals. They manufactured various implements of iron, e.g., axes, knives, weapons etc. They even made ornaments of gold and silver. The functions of the Vaddhaki were manifold. They manufactured wooden articles of all types, including in their manufacture even ship-building and cart-making. There were also other crafts, viz., leather-dressing, painting, weaving, and cooking etc. The pottery works and designs reached a high stage of excellence. The workers in stone designed and built houses, carved pillars and produced works of supreme value. There were also ivory-workers, makers of bows and arrows and manufacturers of brick (Itthaka Vaddhaki).

Almost all the crafts were organised into guilds. Maintenance of corporate life was a binding factor in such organisations. As a rule, men of the same profession and trade were bound to each other by certain principles. The head of such a guild was called the 'Jetthaka'. 'Pamukha' is another term for such denotations. We read of the Kammāra-Jetthaka, Mālākāra-Jetthaka and a Vaddhaki-Jetthaka, exercising control over their respective folds. We also come across a Jetthaka, who is referred to as a leader of 500 thieves and who

exerted great influence over them. The king invited the people on important occasions through the guilds. Each guild had the power of arbitration among its associates. The 'Setthi' probably represented the mercantile profession at the court. The function of the 'Mahā-setthi' was perhaps to judge disputes between one guild and another.

In the Pāli literature, magnificent cities and palaces are described with an enthusiasm and poetic fervour that indicate an extraordinary and loving appreciation of grace and beauty in architectural forms. The earliest remains are mostly religious buildings. The stupas are dome-shaped monuments of solid brick or stone erected over sacred relics. These are surrounded by railings ornamented in elaborate style with decorative and narrative sculpture. The Asokan Pillars, the famous Stupas of Sānchi and Bhārhut, Sānchi gates and railings and the early paintings at Ajanta and Ramgarh are immortal relics of Buddhist art and architecture. These exert a fascinating hold on our minds.

Lofty gateways (Toranas) were built of stone. There were pillars with splendid capitals to complete their dignity. Caityas and Vihāras are products of this age. The Caityas were the halls for Buddhist worship. The Vihāras were the huge monasteries where thousands of monks and students could reside for offering worship and receiving

education. The general plan or design of the secular buildings could be learned from the pictures sculptured in low relief on the railings and gates. Frescoe paintings were not unknown. Art galleries too existed. These were called the 'Chittāgāram'.

We now come to a description of the building of a dwelling house. There are plenty of references in the Buddhist texts on this subject. We find mention of the materials used. We have the bas reliefs exhibiting the general design of the frontage. In the Vinaya texts, we read of the minutest details of construction and ornamentation of the various portions of a human habitation. Stone was much used. At Giribhaja, we have an extant relic of stone walls of a hill-fortress. The walls were covered with fine plaster-work, brilliantly painted in frescoes with figures and patterns. Scroll-works were in common use as exterior decorations. 'Satta-bhūmika-pasāda' or buildings of seven storeys in height added to the beauty of the towns. The king's palaces were the perfection in the art of house-building. There is a curious old bas relief, in which a gambling saloon is represented, with the gamblers engaged in playing. Certain buildings referred to in the Buddhist texts are the "air-baths". It is very strange to read of such baths existing at so early a date. The Digha Nikāya refers to them.

THE SIX YEARS AUSTERITIES

BY SISTER VAJIRA

"Aye, Sariputta, I have lived the fourfold higher life ; I have been an ascetic of ascetics ; loathingly have I been foremost in loathsomeness ; scrupulous have I been foremost in scrupulosity ; solitary have I been foremost in solitude."

In the "Mahā-Sihanāda" Sutta of the Majjhima Nikāya, known as the "Long Challenge", we read the above words spoken by the Master. Part of this Sutta is devoted to a description of the ascetic practices which he had carried out faithfully for six years.

The popular idea that Gotama renounced his home at the age of twenty-nine is borne out by a stanza in which he says, "But twenty-nine was I when I renounced the world, Subhadda, seeking after Good"—etc., etc. (D. II. 152).

All of us are familiar with Gotama's first two teachers, Ālāra Kālāma and Uddaka Rāmaputta.

They were teachers who conducted their yoga discipline and respective schools in the forest, and from what we can gather, they must have been famous in their day.

Some of our English Buddhists who have neither the time nor, in many instances, the opportunity to read the actual Nikāyas or Scriptures, are under the impression that after

Gotama had faithfully followed the Doctrine and Rule of these two teachers and had departed from them, because they did not come up to his expectations, immediately wandered into the Magadha country (modern Bihar) and selecting a suitable place, started on his harsh ascetic practices.

If we follow Gotama's description of his "fourfold higher life"—we are impressed with the idea that he must have covered huge areas of country on foot.

When he arrived, or rather, returned to the Magadha country, it was near the end of the six years and he came in the company of the five ascetic companions.

Ālāra and Uddaka were his teachers for the first two or three years, no doubt. In Oriental countries it is the custom for every would-be disciple for the Path of Renunciation and Enlightenment immediately to seek out a competent Guru.

If after due time, he decides that his Guru is unsatisfactory he is then at liberty to find another.

Gotama decided to go on his own Path.

But asceticism was the order of the day ; nothing could be achieved or realized unless the disciple went through the strictest methods to re-

move every kind of impurity, mental and physical.

Gotama carried out the minutest restrictions and observances; practised all the physical postures of the body; regulated and controlled the breath; and practised the mental states leading to Trance.

At times he went naked. Sometimes he begged his food, regulating his diet on a rigid scale of rationing. Other times he lived on roots, grass or what he found lying on the ground.

When he decided to clothe his body, he gives us a list of the sort of clothing he used, which includes rags from a dust heap and strips of bark from a tree.

He, at times, practised every kind of torture and would go down to the water punctually thrice before nightfall to wash away the evil within. Then, when he practised loathsomeness, he let the dirt accumulate on his body till it dropped off by itself.

Gotama gives us an interesting picture of what solitude meant to him. He took up his abode in the depths of a forest. If he caught a glimpse of distant cowherds when he was looking for roots and fruits, "it was enough to send him darting from wood to wood, thicket to thicket, from dale to dale and from hill to hill—in order that they might not see him or he them".

Gotama must have penetrated up to the Himalayas and to the regions where snow falls; he says in the same description, "when the cold season brought chill wintry nights,

then in the dark half of the month (new moon) when snow was falling, he dwelt by night in the open air and in the dark thicket by day, etc.

Dwelling in the depths of a forest "where the atmosphere was so weird that it was reputed that none but the passionless could venture in without his hair standing on end"—played an important part in his mode of living.

At times he would take up his dwelling in a charcoal ground. Purposely he would collect charred bones for a pillow. Cowherds or boys wandering by would amuse themselves by spitting on him, pelting him with filth, sticking bits of wood into his ears.

But as Gotama pointed out he had reached such a stage in mental equanimity that never, for one second, "did an evil mood against them arise within him".

Now when Gotama started to reduce his food to a single grain of rice a day, he must have practised this particular method of ascetism under a tree.

Certain austerities were practised while he was moving about while other methods were practised under a big banyan tree near Buddha Gaya—this was to be his final effort in the ascetic line.

He arrived in the Magadha country with five ascetic companions, who looked upon Gotama as their leader. Everyday they expected him to make the revelation that he was a Buddha.

Here he reduced his body to such a deplorable state that those who passed by, made wondering comments as to his condition. He also, decided "to pursue the Ecstasy that comes from not breathing", so he went through the various painful processess of stopping his breath, through mouth, nose and ears.

Then he practised the process of restraining, coercing and dominating his heart.

As Gotama said "Resolute grew my perseverance which never quailed; here was established in me a mindfulness which knew no distraction though my body was sorely distressed and afflicted because I was harassed by these struggles as I painfully struggled on. Yet even such unpleasant feelings as then arose, they did not take possession of my mind."

Then we read about the Master's final opinion, "that with all these severe austerities I failed to transcend ordinary human limits and to rise to the heights of noblest understanding and vision. Could there be another path to Enlightenment"?

Here his memory came to his aid, the remembrance of what happened when, as a small child just able to run about, he experienced the First Jhāna of Meditation which required certain faculties of the mind.

Gotama questioned this memory. "Could this be the path to Enlightenment"? Immediately the flash of intuition—or, if you prefer, his consciousness—told him that here lay the true path to Enlightenment.

Also he realized that his body had to be brought up to normal strength, so that his mind could function properly.

He took food. His five companions deserted him at once.

But let us not criticise the six years austerities as years fruitlessly wasted. There are many points about such a life which calls forth stern human qualities such as perseverance, endurance, fearlessness, and poise of mind. During the final struggle for Nibbāna such qualities helped to overcome Māra or Temptation.

Concentration, brethren, practise concentration.

A brother who is concentrated, brethren,

Knows a thing as it really is.

Samyutta Nikaya.



THE FAMOUS SANCHI STUPA

Here the Relics of Sariputta and Moggallana were discovered.

ON THE BIRTHDAY OF GAUTAMA, THE LORD BUDDHA

BY C. F. ANDREWS

[*Mr. C. F. Andrews passed away on 5th April last and this speech which he delivered on the Vaisakha Purnima Celebration last year, will, therefore, be read with melancholy interest.*—Ed. Maha Bodhi.]

Ever since my coming to India from Europe, more than 22 years ago, the gracious attraction of Gautama, the Lord Buddha's personality has grown upon me and taken an increasingly direct hold upon my conscious life. Furthermore, in the constant travels I have had to undertake to and for about the world, and especially in the Far East, this transforming influence has been made visible before my eyes in the different civilisations. For it has been possible for me to trace it out in very distant places, across the Indian Ocean eastward, to the dwellers in the islands of the Pacific in the farthest East.

But it was at Boro-budur in Java (the hill of the 'Great Buddha') that a spiritual revolution took place which has affected my life deeply ever since. In the days spent there in solitude and meditation, the panorama of history, as it had been lived in the past ages on this planet, seemed to rise into full view before me. A vast range of human experience, about which I never had any conception before, came vividly before my eyes in those galleries of sculptured stone. Once and for all, from that time forward, the purely European perspec-

tive was left behind. There came to me a new vision of humanity in its suffering and sorrow, its sacrifice and love of service, intimately bound up with the supreme personality of the Buddha himself. For the sculptures plainly showed that it was he who had inspired this love of service and has given this consolation to suffering mankind. That vision at Boro-budur, I repeat, has never faded from my mind, and it is vividly present with me on this auspicious occasion today.

It is the greatest satisfaction to me that in our own day and generation his adored memory is being revived in India itself, the place of his sacred birth. For it has been one of the strangest and saddest things in all history, that India, the home of religion, should have almost forgotten, for so many centuries, the very greatest of all her saints and teachers. But, that ignorance is rapidly passing away and a new era of his influence upon mankind is beginning to appear.

Therefore, on this anniversary of Gautama, the Lord Buddha,—I shall mention in outline only, and with the briefest comment, certain aspects of his moral teaching, wherein he

appears to be the very first to bring home three vital sovereign truths to the masses of mankind.

I have chosen them because they seem to me to represent some of the most striking of his teachings and to mark the new epoch which had begun in the history of the world.

(1) The first was the truth of Non-Retaliation,—Ahimsa. He gave with living power the new watch-word to mankind: Evil cannot be overcome by evil, but only by good.

Before that time, the law of righteousness, in most of the public relations of human life, had been based on the law of retaliation. But Gautama, the Buddha, was the first to declare, in an entirely uncompromising and universal manner, with power to move millions of the masses of mankind, the truth, that retributive justice is not the highest law of man's spirit, but that forgiveness carries with it a surer and a greater justice,—the justice of love. 'Overcome', he said, 'anger by kindness: untruth by truth: evil by good.'

Such words as these have been spoken and also lived in a fragmentary manner in the past by saints and sages. But they had not gripped the living heart of mankind. Now at last, with the vast personality of Buddha behind them, they reverberated to the farthest shores of the world. They reached Alexandria in the West and the islands of the Pacific in the East. Their amazing potency is to be traced in the Rock edicts of Asoka; in the sculptures of Boro-budur in Java; amidst the ruins

of Angkor in Cambodia; in the temples of Kyoto and Nikko in Japan; in the sacred Buddhist shrines and mountain retreats of China; in those precious paintings, manuscripts and carvings rescued from the desert sand of Chinese Turkestan.

Nay, further, I have been convinced, (though the story is too long to tell in detail) that the Sermon on the Mount, which Christ preached on the mountain top to the village people near the waters of the sea of Galilee, is akin in spirit to the Buddhist teaching uttered in the plains of India more than five hundred years before. The historical links of connection, let historians decide. But the sameness of the one sovereign truth itself—the truth of Non-Retaliation—may be seen and judged by all.

The second of the three sovereign truths appears to me to be this. Compassion in sorrow and suffering is a spiritual power that makes the whole world kin. Mankind is essentially one, because it has a common human destiny of suffering and sorrow and death. Gautama, the Buddha, was the first spiritual genius to establish through this truth a universal basis for religion, not in the intellect, but in the heart. The Upanishads had already revealed to mankind an intellectual and spiritual unity of the deepest character. '*Tat tvam asi*' had been declared, with profound spiritual insight, to be the final truth of man's soul in its relation to the divine. But its practical basis in common life,—its practical application in every day affairs,—had not

been revealed clearly and simply and in a manner understood by the common people, till the Buddha came. It was this fact that gave to this second truth, when he declared it, all the glowing effect of a new discovery.

The story of the woman who had lost her child and had come to the Buddha for comfort is well-known,—how at the Buddha's behest she searched everywhere for a house in which there was no death, and came back to tell Gautama that she could not find a single family where no death had occurred. The answer of the Lord Buddha to her grief strikes the universal note. "Know", he said, "that the whole wide world weeps with thy woe".

In that answer, with its simplicity and directness, and its deep religious content, the compassion of the Buddha can be seen breaking down all barriers of caste and race and creed and country and social standing. The new Faith, with that miracle of dynamic personality behind it, whom we call the Buddha, made humanity realise its unity for the first time. The Buddhist monks and nuns (for the women took up the new faith with as great spiritual enthusiasm as the men) went out to distant lands, across the highest mountains and the stormiest seas to help the afflicted. There was now for them no far or near, no stranger or foreigner, no outcaste or untouchable since universal love, realised through kindred sorrow and suffering, pointed the way to the brotherhood of mankind.

It is impossible to relate the wonder of all I saw in the vast galleries at Boro-budur,—when I first saw them in Java—all those noble figures in stone upraising from the dust the primitive aboriginals who bow before them,—the ethereal figure of the Buddha, as he stands almost transparent, even in the hard medium of stone, like an angelic messenger of the divine, preaching to the lowest of the human race, nay, preaching also, to the very birds and beasts and trees and flowers, the same message of universal love. I have tried to describe something of the effect wrought upon me by what I saw; but I find I have not told even a fraction of the whole story,—how night after night at the period of the moon in a cloudless sky I wandered alone up and down, from one gallery to another, with the calm stone figure of the Buddha himself, seated in meditation, meeting me at every turn. The carved pictures also stood out in full relief in the moonlight, with the Buddha represented in a standing posture, in the midst of suffering humanity. At that critical time in my life, during those days and nights of solitude, I understood the meaning of the great consolation which came to mankind through the Buddha, and it was no longer strange to me that men and women, age after age, gave their lives to carry on his teaching under the inspiration of his personal guidance.

"Do you think, after your death," says one poor weak woman to her husband in the *Anguttara Nikaya*, "that peace shall be wanting to my

soul? Do you think that I shall not stand firm without wavering, knowing the doctrine of the Master upon me? Why, then, He is staying near us, the exalted one, the Holy Buddha, to Him I can go and put my question."

Even in such a casual utterance as this, taken out of countless similar passages, there is a new note in human history, a new spiritual beginning to mankind. It strikes a universal note. The outcaste, the untouchable, can say concerning the comfort that the Lord Buddha offers exactly the same thing as this poor woman did. For this compassion of the Buddha had no limits. It made the whole world one humanity. It gives the highest benediction, not to the proud and the strong, but to the poor in spirit, the mourners, the meek, the peacemakers, the persecuted.

The third of the three sovereign truths, which through Gautama the Lord Buddha, became for the first time in human history living, dynamic and effective among the multitudes of mankind, was the truth of tolerance in religion. It may seem at first sight that this is a lesser truth than the two others I have mentioned. But in human history we find that religious tolerance has been one of the most difficult of all things to learn. Even today, in this twentieth century after Christ, and this twenty-fifth century after Buddha, we are only just beginning to understand how deep a change among the masses of mankind this truth of religious tolerance implies.

Historically, I think it may be said with certainty, the Rock edicts of King Asoka are the very first enunciations of religious tolerance on a universal scale known to the civilised world. For tolerance in them is proclaimed as a fundamental moral principle, not as a matter of expediency or diplomacy or clever state administration. In this direction the carvings at Boro-budur and the neighbouring Hindu temple at Prambhanan are no less wonderful and convincing; for they also tell the story of religious tolerance in a noble manner. The sharp icy barriers of hatred towards another Faith melt away before the sunshine of the Buddha's love.

The proof of this is not in the world of theory, but of practice. The severest test of all in this direction is the practical test; and the Buddhist Faith, as enunciated by the Buddha himself, comes through the fierce ordeal of human conflict unshaken. For though it would be easy enough to find instances of the spread of Buddhism being due to motives of worldly advantage, after some great king like Kaniska had embraced the faith, yet it may be, I think, historically proved that it won its chief victories by reason and persuasion and love.

I have not the time to elucidate these three sovereign truths, of Ahimsa, Compassion and Tolerance. You will notice that I have dwelt only upon the moral beauty of the teaching of the Lord Buddha, without making mention of the philosophy which underlies his system.

Such a limitation has been intentional. For I have felt that in this our present crisis in Indian history and also in the history of the world, —most of all perhaps that of Europe today,—the lesson of the Buddha's universal moral ideal is very specially needed. Also, I wished to do something to rescue it from much misunderstanding. For even Count Tolstoy, who had himself derived indirectly such immense benefit from the Buddha's teaching, seems in his 'Confessions' to regard it as entirely pessimistic and to lose sight of its positive beauty. He has no idea of its radiant optimism as a faith of deliverance from misery and evil. Furthermore, in Dr. Grimm's recent scholarly work, called 'the Doctrine of the Buddha: the Religion of Reason', while there is very much that brings out with fresh emphasis the normal beauty of the Buddha's teaching, those simple elements, which make its very foundation, could not be fully realised by the reader who is not himself a scholar.

Harsh voices everywhere today are telling us, in strident tones, that it is necessary to be intolerant, that it is

imperative to assert ourselves; that it is patriotic to place our own nation first, whether right or wrong; that it is a religious duty to establish our creed first, regardless of the truth. India today is torn asunder, Europe is torn asunder, because these sovereign truths of love, compassion, tolerance, which Gautama, the Buddha, taught more than 2500 years ago, have nearly been forgotten. But, even in this dark hour there is a stirring of men's hearts. The gracious personality of Gautama is becoming every day in modern India, in Europe, and in America, realised anew by human hearts. A great revival of interest in his moral teaching has begun in the lands which have owned his name, such as Java, China and Japan. Here in India, at each fresh anniversary, his figure comes back to us with radiant moral beauty.

Therefore is it a joy to me,—indeed, one of the happiest things of my life in India,—that on this anniversary of his birth, I as a true and sincere Christian, can join in this heart-felt act of reverence to Gautama, the Lord Buddha.

I quarrel not with the world, brethren.
It is the world that quarrels with me.
No preacher of the Dharma, brethren,
Quarrels with anyone in the world.

Samyutta Nikaya

A PLEA FOR BETTER UNDERSTANDING

By U BA LWIN, Ex-Dy-President,
Burma Senate.

In order to bring about this better understanding, it will be necessary to have a cultural Federation of the lands of the East, *viz.*—India, China, Japan, Burma, eac. Ours is a religious civilization and culture. Asia is in fact the cradle of all the great religions of the world. The Teaching of Buddha spread from India into all directions, Tibet in the north, Palestine, Afghanistan and Persia in the West, Ceylon, Burma, Siam, China and Japan in the East and South.

But what does the word *culture* really mean? It stands for all that is good, great, pure honest, sincere and beautiful. It means unbounded love and unselfishness.

No one has a monopoly on pure culture. Truth is absolute, and if this principle is strictly adhered to, there can be no misconception. One culture cannot dominate another, if we all uphold the same basic principle of Truth.

The need of the hour is harmony. Our Universities require teachers who will live up to this principle. Great Teachers and Thinkers must join in the field in cheerful co-operation and loyalty.

Faith, hope and charity are three beautiful words. But mere words, mere lip service will not suffice. We

must make ourselves tabernacles of renunciation and active service. But in doing this we must not fail to observe the principle of Ahimsa—non-violence.

The cultural leaders of the various Asiatic countries should meet for discussion on a goodwill movement, and the subjects discussed should include commerce, literature, language, history, arts and crafts, religion and manners. The architecture of our ancient buildings, many of which are in ruins, should be studied and revived.

In undertaking all this we require the courage of our convictions, sincerity and tenacity of purpose and above all a resolute will. We must work in concord each for all and all for each. Return to the simplicity of life, live as lived the ancient Aryans. Our foolish wants are ever increasing, and yet we have not the power of providing for these wants. We are ever taking the shadow for the real. We are practically heading towards shipwreck on the ocean of Samsāra. If we change not, we shall founder and perish.

Materialism holds full sway; matter rules mind. Is it a wonder then that we suffer? Our sufferings

are mind made. Let us return to the ideal of the great Aryan thinkers, whose only object was to serve mankind, and for this a sympathetic understanding is first of all

necessary. Let us overcome our prejudices and conceits, so that man may face man with an open mind, for human nature is the same the world over.

By His Sacred and Gracious Majesty consecrated eight years was Kalinga conquered. One hundred and fifty thousand in number were those carried off from there, a hundred thousand in number were those who were slain there, and many times as many those who were dead.

Thereafter, now, the Kalingas being annexed, became intense His Majesty's observance of Dharma, love of Dharma, and his preaching of the Dharma. There was the remorse of His Sacred Majesty having conquered the Kalingas. For where an independent country is forcibly reduced, that there are slaughter, death, and deportation of people has been considered very painful and deplorable by His Sacred Majesty.

And what is Dharma Vijaya, moral conquest, is considered by His Sacred Majesty the principal conquest. And this has been repeatedly won by His Sacred Majesty both here (in his dominion) and among all the frontier peoples.—*Asoka Inscription.*

MIGHTIER THAN THE SWORD

BY DAYA HEWAVITARNE

(*Secretary, Buddhist Representative Council for Europe.*)

"Though one should conquer in battle thousands and thousands of men, whose shall conquer himself, he is the greatest of warriors"—the Buddha.

The greatest change of all has been the vast increase of public interest in psychological studies since the war. This has undoubtedly been accompanied by a decline in the observance of any form of religion. For hundreds of years the people had looked up to the Christian Church for their standard of life, but man has today lost the belief of his fathers. Now man is looking upon a world distracted and bewildered. The old standards are gone and with them their values. The warm glow of faith has faded, and the Christian gropes in the darkness, seeking new Gods on whom to lean. In some countries reason and science have gone with the wind and men find myopic comfort in putting blind trust in a creator God.

Today we find young men again drawn into the vortex of war. They want a million people for A. R. P. to fight against Fire and Poison Gas—new restrictions on the freedom of the individual—the whole is nothing but the last war's aftermath, insecurity and lack of employment. Even the boasted advance of science and mechanical technique seem to be turning in one direction only. Lord Weir stated: "No one is more cons-

cious than are the scientist and the engineer that today in many cases they are not directing the great sources of power in nature towards the use and convenience of man, but that they are having imposed on them a deflection of that duty, leading to the destruction of our civilisation".

Nearly every discovery in science has been misused. Explosives are invented to destroy the cities of the world and to bring death and destruction on our fellowmen. All the wonders of aviation and man's conquest of the air have been looked upon chiefly as a means of conveying death and destruction, ruin and desolation, on a scale more vast and terrible than ever imagined before.

The menacing growth of materialism and the consequent dimming of the spiritual outlook have brought the world civilisation to the most dangerous crisis in history. If we take a retrospective view of the past, we can see that it was the weakening of the moral and ethical side of people's character, that caused the ancient civilisations to fall into rapid decay, despite the keen and subtle intellects of many rulers and philosophers. Thus while the trained intellect of man has wrought wonders

MAHA BODHI



ASANGA

Artist: N. Roerich.



THE HORSE OF HAPPINESS

Artist: N. Roerich.

in the domain of science and invention, the neglected moral nature has been powerless to guide such activity along wholesome humanitarian lines.

In a survey of the world conditions and of the world's many problems, the great question presents itself whether reforms are to be brought about by force or by reason, whether mankind is to be dominated by a ruthless military system, administered by self-seeking dictators, or whether people will come together in friendly co-operation, striving to bring about that world federation, which has ever been the goal of the great Teachers of mankind.

The World problems seem to be ever becoming more complex. There is the ever present danger of destruction, seeking nothing but the placing of one nation above all others and this spirit has penetrated into the social and national life of the people.

The answer to these pressing problems, the way out of the bewildering maze of modern materialism and selfishness can be found, if we will only turn to the teachings of the greatest of the sons of man—the Enlightened One, the Buddha, who said that "Hatred does not cease by hatred, but hatred ceases only by love".

In no religion is belief more rational than in Buddhism. Having confidence in One who long ago understood the enigma of the world, in this lies that comprehension which constitutes the Buddhist faith. Buddhists attribute a great deal of the value of the doctrine to its practical and social efficiency, herein lies much of the virtue of Buddhism. It further teaches how the Buddhist mentality can best be applied to modern problems. Men prove their faith by their practical virtues, as well as by their abstract speculations. As a pretext of love of truth, men have become sceptical of faith. Buddhists certainly love truth as greatly as the modern scientists love it. The true Buddhist, who is a seeker, will sacrifice everything to truth.

On the pretext of promoting justice, men often sow hatred and discord. This fault Buddhist peoples have not known, they have not been driven by Aristotelian logic to those extreme views which engender hatred among men. Buddhist nations are most pacific—love of peace and understanding between men is their motto—as history demonstrates, which virtue has been acquired by the practice of universal love such as taught by the Buddha.

All men are as my children. As, on behalf of my own children, I desire that they may be provided with complete welfare and happiness both in this world and the next, the same I desire also for all men.—*Asoka*.

KUSHINAGARA IN REMAKING

By D. N. MANI TRIPATHI, M.A., B.T.

Every casual visitor to this sacred place where the Sakya Muni entered Mahaparinirvana remarks that this place has been very much neglected. Neglected by whom? Both by the Buddhists and non-Buddhists.

As the Vaisakha Purnima is drawing near, let me describe briefly its celebration at Kushinagara. Since the repairing and gilding of the Stupa by devout Burmese Buddhists, this place draws larger and larger number of pilgrims every year and it was felt that the celebration of this sacred day, on which Lord Buddha was born, became enlightened and entered Nirvana, should be befittingly performed. Thus the first large scale celebration took place as early as 1924. Baba Raghava Das, of Barhaj, who had come on a visit to this place, by chance, enquired of the High Priest Rev. U. Chandramani, whether the Vaisakha-Purnima was celebrated in a fitting manner. He was very much surprised to receive a reply in the negative. With his usual zeal and sincerity he threw himself heart and soul to make the celebration an unqualified success.

The inspiring statue of the Lord drew Late Lala Lajpat Rai from the Punjab to this place that year. Mrs. Naidu, followed him and thus year after year eminent persons and

leaders have been participating in the celebration. Four years back Late Rev. Uttama was also here and so was Mahapandita Rahula before his conversion to Buddhism.

On the Purnima day, in the evening, all the local priests led by the High priest U Chandramani, the well known Pāli scholar, performs the Puja ceremony. It is a matter for satisfaction that a large gathering joins in the worship. Since the opening of the two educational institutions here, the puja is also attended by the students and the teachers. At night the sacred place is illuminated with numerous lights.

On the following day, a huge procession is taken out with the statue of the Lord in a chariot, drawn by boys and teachers and terminates at Kasia, one and a half miles away from Kushinagara. Thanks to the efforts of Baba Raghava Das the local District Board has declared a public holiday for the local vernacular schools. A big meeting in the ground of the Kasia Middle School is organised where speeches on the teachings of Lord Buddha are delivered.

This is followed by a fair which lasts for about a month. It is attended by thousands of villagers who come to make their purchases. The fair becomes crowded on account of

the facilities offered by the kindly high priest who does not know how to refuse a shop-keeper. In recent years two educational institutions—The Chandramani Free Primary School, founded by the Late Mr. J. M. Peiris, of Ceylon, and The Buddha Anglo-Vernacular School, founded by the Venerable U Chandra-mani and others—have sprung up. Although the majority of students consists of Hindus and Muslims, yet the compulsory teaching of Dhammapada is a special feature. Seth Jugal Kishore Ji Birla, whose generous help to Buddhist work is well known, has come forward with a donation of Rs. 5,000 for the building of the Buddha A. V. School.

Other institutions at this place are the Arya-vihara, a beautiful and

comfortable Dharmshala and temple built by Sri J. K. Birla at a cost of about Rs. 30,000/—, a Sima for the congregational ceremonies of the Bhikkhus built by a Burmese Dayaka and an adult library aided by the U. P. Government under the charge of the high priest.

There is a move to start "A Kushinagara Improvement Society" in order to raise funds to build a hospital for Bhikkhus, establish a power-house for electric supply, a co-operative store and a hotel as well as an institution where teaching of Pāli, Burmese, Sinhalese, and Sanskrit could be undertaken.

The above scheme requires the co-operation of all sympathisers and supporters of the cause of this sacred place.



Mulagandhakuti Vihara Library at Sarnath.

THE BUDDHISTS DOCTRINE OF ANATTA*

(As taught in Ceylon).

BY DR. G. P. MALALASEKERA, D.Litt., M.A., Ph.D.

Buddhism stands alone among the religions of the world in its doctrine of Anattā. Nowhere is the vigour and originality of the Buddha's teaching more evident than in this matter, in regard to which Buddhism remains in complete isolation. It was this doctrine, more than anything else, that made the champions of all the other established religions of India call the Buddha's followers "arrogant nihilists" and the latter, in their turn, call their opponents "outsiders and pagans". And the very great difficulty, which students of Buddhism, especially of the West, steeped in animistic preconceptions, find even to-day in understanding or appreciating the doctrine, should help us to realise how decisive and far-reaching a step in philosophy and religion it was that the Buddha took at so early a period in the history of human thought.

What, then, is this doctrine? It is the doctrine of the impermanence of each and every condition of existence, physical and mental, the absence of any abiding principle, any entity, any Substance, any "Soul", of any sort or condition whatsoever. It is, by far, the most fundamental of the Buddha's teach-

ings. The formula of the Buddha's Credo: *ye dhammā hetuppabhavā, tesam hetum Tathāgato āha, tesāṃ ca yo nirodho; evamvādī Mahā-Samaṇo*. "Whatsoever things proceed from a cause, the Tathāgata has declared the cause thereof; he has explained their cessation also, this is the doctrine of the Great Recluse." This formula contains what might be correctly considered the shortest exposition of the essence and spirit of Buddhism. It declares that the Buddha has discovered the elements of existence (*dhammā*), their causal connection and a method to suppress for ever their active efficiency and secure their quiescence. This was the central conception of Buddhism to which it has remained faithful throughout the twenty-five centuries of its existence.

Now, the Buddha claimed that his was a practical teaching; its object was to show a way of escape from the ever-revolving round of birth and death which constitutes *Saṃsāra* and which is considered a condition of degradation and misery (*dukkha*). The way of escape was meant primarily for human beings. True to its central conception, therefore, as stated above, Buddhism started with a minute analysis of the human being into the elements of which his

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being is composed. Analysis has always played a very important part in Buddhist teaching—hence its name of *Vibhajja-vāda*, the Doctrine of Analysis.

In this analysis, the human being was found to consist of two parts: *nāma* and *rūpa*—Matter and Mind, where *rūpa* represents the physical elements and *nāma* the mental ones. The mental elements were further divided into four groups: (1) *vedanā* (feelings), (2) *saññā* (ideas or perceptions), (3) *saṅkhārā* (variously translated as “volition and other faculties”, “synergies” and “character-complexes”), and (4) *viññāṇa* (cognition or general consciousness). *Rūpa* and these four *nāma*-divisions are called *khandhas* or Aggregates. The external world, with which the human being comes into relationship, was also analysed into its component elements. This relationship is one of cognition and, in discussing how this cognition is established, mention is made of cognitive faculties (*indriyas*) and their objects (*visaya*). There are, thus, six cognitive faculties or senses—the sense of vision, audition, smelling, taste, touch and the faculty of intellect or consciousness. Corresponding to these as objects of cognition are, respectively, (1) colour and shape, (2) sound, (3) odour, (4) savours, (5) tangibles and (6) non-sensuous objects. The twelve factors—the cognitive faculties and their objects—are called *āyatana*s or “bases of cognition” (*viññāṇa*). The term *āyatana* means simply place or sphere, or entrance and is used to cover both

organ of sense and sense-object, the meeting of which two constitutes cognition. This cognition, resultant from the “meeting”, can be divided into six classes dependent on the cognitive-faculty and the object. Thus, the cognition which results from the meeting of the sense of vision, the eye, and some colour (*rūpa*) would be called eye-cognition and so on with the others. These three constituents that comprise a cognition, *i.e.*, the sense-faculty, the sense-object and the resultant consciousness, are classified under the name *dhātu*. We thus get 18 *dhātus*, consisting of the six sense-faculties, their six sense-objects and the six kinds of resultant consciousness. The human personality and the external world with which it enters into relationship is thus divided into *khandha*, *āyatana* and *dhātu*. The generic name for all three of them is *dhamma*, which is translated as “element of existence”.

In Buddhism the *dhammas* are the ultimates of reality. Broadly speaking, the *dhammas* are divided into two classes: *saṅkhata* (conditioned or subject to various conditions) and *asaṅkhata* (un-conditioned). *Ākāsa* (generally, but unsatisfactorily, translated as Space) and *Nibbāna* are *asaṅkhatadhammas*; all other *dhammas* are *saṅkhata*. It must always be borne in mind that the basic idea of this analysis was a moral one. Buddhism was described by its founders as the Doctrine of defilement-and-purification (*saṅkilesa-vodāna*). Purification or Salvation lay in *Nibbāna* or *Nirodha*, the

cessation from *Saṃsāra*. Thus, when the elements of being were analysed, they were divided into purifying and defiling elements, good and bad (*sāsava* and *anāsava*), propitious to salvation or averse to it (*kusala* and *akusala*). Purifying, good and propitious elements were those moral features or forces that led to *Nirodha*; their opposites led to or encouraged *Saṃsāra*. It was in this search of a Way from *Saṃsāra* into *Nirodha* that the Buddha discovered the truth about the *dhammā* or the ultimates. The doctrine of Anattā is but a corollary to that discovery, but a very important corollary, because it was that doctrine which primarily gave to the Buddha's teaching its uniqueness.

According to this teaching, the Universe and all that is in it represents an infinite number of separate or discrete, evanescent elements (*dhammā*) in a state of ceaseless activity or commotion. They have, however, no Matter or Substance in them; they are only momentary flashes of efficient energy, without anything perdurable or stable, not in a condition of static *being* but in a state of perpetual *becoming*. The phenomenal world consists of a flow or flux (*santāna*) of these existential moments, a continuous process of innumerable particulars, consisting, on the one hand, of what we see, hear, smell, taste and touch and on the other of simple awareness (*manas* or *viññāṇa*) accompanied by feelings, ideas, volitions—good or bad—but in none of them is there anything enduring or substantial. There is,

therefore, no Soul, no *Attā*, no Ego or Personality. All that is meant by these terms is itself but a congeries of ever-changing elements (*dhammā*), a flow or stream of them.

To understand the full significance of this declaration of the Buddha, it is necessary to have some idea of the conditions of mental life prevalent at the time at which it was made. In the sixth century B.C., at the time immediately preceding the rise of Buddhism, India was seething with philosophic speculation. This period, significantly enough, coincided with a period of philosophic activity in China and Greece as well. In India a great variety of views and systems had sprung up and were being actively propagated among the different classes of the population. There was, on the one hand, evidently a wide currency of materialistic doctrines, which denied every survival of the individual after death, denied any sort of established order in the universe, and every retribution for moral or immoral deeds, except, perhaps, a haphazard retribution from some worldly authority. They thus discouraged every higher aim in life other than personal interest, and preached a business-like Machiavelism in politics. Needless to say, they had neither Soul nor God in their teaching.

On the other hand, the orthodox brahmanical community was also divided. A part of it stuck to the view that the highest goal could be attained by the due discharge of prescribed rites and believed in the old sacrificial religion which pro-

mised its votaries the reward of a blissful existence in a celestial paradise. Others favoured a Monistic view of the Universe and interpreted the reward of supreme bliss as the merging of the individual personality in an impersonal, all-embracing Absolute. Yet others developed the idea of some sort of eternal, individual Soul which, after having passed through many existences, would return to its genuine condition of a pure spirit as a reward for accumulated merit. Asceticism and self-mortification were prescribed towards this end and were practised not only for purifying the mind but also for attaining control over the secrets of Nature and the achievement of supernatural power. Speculations as to the nature of God as Supreme Being seem to have been confined to a comparatively small circle, for, of the sixty-two heretical views mentioned and condemned by the Buddha in the *Brahmajāla Sutta* only two or three are related to the *Issaranimmāna-vāda*, or speculations about God. All the rest are connected with the *Atta-vāda* or the Doctrine of Soul. This doctrine is represented in the Buddhist texts as having followed one or other of two extremes: the *Uccheda-vāda* of the Materialists who denied any kind of life after death or the *Sassata-vāda*, which assumed an eternal, pure, spiritual principle, present in man, which ultimately reached Salvation.

Before we consider further what the Buddha himself taught on the *Atta-vāda*, it would be worth while examining the teachings of three

systems of philosophy, which undoubtedly influenced the Buddha in the formulation of his own system. These were the teachings of the Upaniṣads, the Jainas and the Sāṅkhya system. The main doctrine of the Upaniṣads, at least the admittedly pre-Buddhist ones, was that the Universe represents a real Unity, that it is One without Second, that subject and object, the Ego and the World, the individual Soul and the Soul of the Universe, coalesce in the same Unity. The world as we know it does not possess intrinsic reality; intrinsic reality belongs to the Knower, Ātman, the Self; Brahman and Ātman are One; knowledge of this supreme truth brings Salvation and such knowledge is to be acquired by spiritual training and illumination. The Upaniṣadic teaching is thus a doctrine of Monism, where a real Being is assumed as something eternal, without beginning, change or end and Man's Soul as part of that Being.

The Jainas had a highly developed theory of moral defilement and purification and a theory of spiritual existence extending even to plants and to inanimate, non-organic things, which were also supposed to possess Souls. These Souls, in Jainism, were semi-material substances, co-extensive with the body and subject to growth in size together with growth in body. Thus Jainism accepted the doctrine of a permanent substance with changing qualities. Moral impurity was imagined to be an influx of a subtle, filthy stuff, which entered the interior of the

Soul through the pores of the skin, the Soul being thus filled with it as a bag with sand. Moral development consisted in shutting off the entry of this filthy matter to enable the ultimate purification and elevation of the saintly Soul to a final Nirvāna. Thus, with the Jainas, Karma was physical.

The Sāṅkhya taught the existence of a plurality of Souls, on the one hand, and of a unique, eternal, pervasive, substantial Matter on the other. At the beginning this Matter is an undifferentiated (*avyakta*) condition of equipoise and rest. Then an evolutionary process (*pariṇāma*) is stated and thenceforward Matter is never at rest, but always changing, changing every minute, till it finally reverts again to a condition of rest and equipoise. Matter embraces not only the human body but all our mental states as well, which are given a materialistic origin and essence. The Souls (*purusa*) represent a pure, unchanging light, which illumines the evolutionary process and the process of thought-reflexes. There are thus three fundamental principles—Matter, Mind-stuff and Energy-stuff—as interdependent realities in every substantial existence. Even Energy is substantial in this sense, that infinitesimals of Energy, present everywhere, are semi-material and, although different from the inertia of Matter and the luminosity of Mind, they are separate and substantial. Matter developed along two different lines: the one with the predominance of translucent intelligent-stuff

(*satva*) resulting in sense-organs, and the other, with predominance of dead-matter (*taṃas*) resulting in sense-objects both in their gross and subtle forms.

Buddhism is opposed to all three systems. Forsaking the Monism of the Upaniṣads, it declared that there was no real unity at all in the world; everything is, indeed, discrete, separate, split up into an infinity of minutest elements (*dharmā*). The Individual represents a congeries of physical and mental elements, without a Soul or Personality behind them, and the external world an assemblage of impermanent elements without any abiding stuff. Buddhism agreed with Jainism in opposing the Monism of the Upaniṣads and in maintaining that being is joined to production, continuation and destruction but disagreed with the physical nature ascribed to Karma. In its idea of Matter which is never at rest but always changing from one form into another Buddhism comes very near the Sāṅkhya system. In Sāṅkhya, however, the ultimate elements are called *guṇas*, in Buddhism *dharmas*; each *guṇa* is a subtle quantum of Matter, representing a subtle, substantive entity, while *dharmā* has no substance behind it and is merely a dynamic entity. The originality of the Puddha's position lies in denying substantiality altogether. To the Buddhist, movement or change in Matter consists of momentary flashes of a stream of energy; to the Sāṅkhya, movement is compact, the momentary changes are changes of a

fluctuating substantial stuff. Everything is evanescent, says the Buddhist, because there is no stuff behind it; but in the Sāṅkhyan view all change is change in fundamentally one and the same stuff. The Sāṅkhyas had two substances, a Matter including all mental phenomena, but minus consciousness itself, and a pure Consciousness separated from Matter by a wide abyss. The connection between them was unsatisfactorily explained. Buddhism easily solved the problem. Consciousness is a function of such and such facts; given a moment of attention, a patch of colour and the sense of vision, visual consciousness appears, and so on.

To the Dualism of the Sāṅkhya, the Buddha opposed the most radical Pluralism, converting the world-process into a concerted appearance of discrete, evanescent elements. All things, *without exception*, are nothing but strings of momentary events; the perdurable, eternal pervasive Matter, which is imagined as their support or substratum is a fiction of the Sāṅkhyas and other schools. This fundamental thesis of Buddhism repudiates at one stroke the God of the Theists and the eternal Matter of the Sāṅkhyas. The leading idea of Buddhism is that there is no ultimate reality other than separate, instantaneous bits of existence. Not only are eternal entities, such as God, Soul, Matter, denied reality, because they are assumed to be enduring, but even the simple stability of empirical objects is regarded as something

constituted by our imagination. The empirical thing is a thing constructed by the synthesis of our productive imagination, on the basis of sensations. Reality does not consist of extended, perdurable bodies, but of point-instants picked up in momentary sensations and constituting a string of events. Our intellect then, by a process of synthesis, so to speak, puts together these moments and produces an integral image, which is thus nothing but an imagined mental computation.

A single moment of existence is something unique, unrepresentable, and unutterable. In itself, set loose from all imagination, it is qualityless, timeless, and spaceless (indivisible). It is timeless, not in the sense of an eternal being, speechless, not in the sense of an ubiquitous being, motionless, not in the sense of an all-embracing, motionless whole, but in the sense of having no duration, no extension and no movement; it is a mathematical instant, the moment of an action's efficiency. A representation and a name always correspond to a synthetic unity, embracing a variety of time, place and quality. This unity is a constructed unity, constituted by an operation of mind, a chain of moments cognised as a construction on the basis of some sensation.

There are, thus, two kinds of reality: the one ultimate or pure reality (*paramattha-sacca*), consisting of bare point-instants (*khana*), without definite position in time or space and with no sensible qualities; and the other *sammuti-sacca*, empirical

reality, consisting of objectivised images, endowed by us with a position in time and space and with all the variety of sensible and abstract qualities.

How, then is the illusion of a stable, material world and of perdurable personalities living in it produced? It is in order to explain this that the Buddha promulgated the doctrine of *Paṭicca-samuppāda*. According to this doctrine, although the separate elements (*dhammā*) are not connected with each other either by a pervading stuff in space or by duration in time, there is, nevertheless, a connexion between them. Their manifestations in time as well as in space are subject to definite laws, the laws of Causation. The flow of evanescent elements is not a haphazard process (*adhiacca-samuppanna*); every element (*dhammā*), though appearing only for a single instant (*khaṇa*) is a "dependently-originating element", i.e., depends for its origin on some other element going before. Thus existence becomes Dependent Existence, and is expressed by the formula: if there is this, there comes to be that (*asmim sati, idam bhavati*). Every momentary entity springs into existence or flashes up in co-ordination with other moments. Strictly speaking, there is no causality at all, but only functional interdependence, no question of one thing producing another, since one momentary entity, disappearing as it does at once, cannot influence any other entity. The relation is one of "consecution"; there is no destruction of one thing

and no creation of another, no influx of one substance into the other. There is only a constant, uninterrupted, infinitely graduated change.

Thus the formula, "if there is this, there comes to be that", came to be supplemented by another formula: "not from itself, not from something else, nor from a combination of both does an entity spring up". It is *co-ordinated*, not really *produced*. The world of Buddhism is like the world of the mathematician, the world that dies and is reborn at every instant, the world which Descartes was thinking of when he spoke of "continuous creation".

Such, in brief, is the Buddha's teaching from which followed as a necessary corollary, the doctrine of Anattā. Having promulgated the theory of Matter and Mind (*Nāmarūpa*) as split into an infinite process of evanescent elements, he was led to a denial of every permanent principle. A personality in which other religious systems imagine the presence of a permanent spiritual principle, a Soul (*Attā*) is, according to the Buddha, only a bundle of elements or forces (*sankhārā*) and a stream or series of successive states (*santāna*) originating in dependence on other states. Everything is a succession; there is nothing substantial or permanent. The human individual, the whole of him, does not remain the same for two consecutive moments, any more than any other thing. This means that the "spiritual" part of the individual consists of separate elements (*dhammā*) just as much as its physical "frame", and, although separate, these ele-



THE FAMOUS BUDDHAGAYA TEMPLE



ments are linked together by causal laws. This doctrine of Anattā applies not only to human beings but also to everything else. In its reference to human beings it is known as the "Doctrine of No-Soul."

Now, the use of the word Soul in this connection is unfortunate for, as any Dictionary will testify, there are few words in the language more ambiguous than "Soul". The Oxford English Dictionary gives it twenty-five meanings, ranging from its use as a term of affection ("a good, old soul"), to the "principle of life in all animate existence". Cruden, in his Concordance to the Bible and the New Testament says, "This word soul in scripture . . . is very equivocal". In its primary meaning, however, and in the generally accepted sense, Soul designates an entity conceived as the cause or vehicle of the bodily life and the psychical activities of the individual person.

The Soul is assumed to exist as a "spiritual substance" in rather sharp antithesis to material substances, thus giving form to the contrast of "Soul and Body", as constituents of man, with the assumption of their separability. In the Buddha's own time the common concept of *Attā* seems to have been as divinity, universally immanent, and having the essential qualities of permanence, immutability, bliss and omnipotence. On this point, of Soul or Spirit or Self as a thing different in kind from the rest of the individual, Buddhism joins issue with its opponents at once and without any quarter, for to such a Dualism it is fundamental antithesis.

Its philosophy being based on the axiom *sabbam aniccaṃ* (everything is impermanent), *sabbam dukkhaṃ* (everything is suffering), it would not accept any constituent of the human being whatsoever as providing an exception to this rule of nature. And since *Attā*, as currently thought, was essentially permanent and blissful, there could be no *Attā* so conceived in the human being. The Buddhist view in regard to this belief is set forth in numerous passages of which the following is an example: "Is the body (form) permanent or perishable, O monks? Perishable, Sir. And that which is perishable, is that weal or woe? Woe, Sir. And that which is perishable, woe, subject to change, is it proper to regard that as 'mine', 'I', or 'my Self'? No, Sir". And so on with regard to all the *khandhas*.

The individual, being thus entirely phenomenal, governed by the laws of life, were there to be in him a superphenomenal *Ātman*, which could transcend these laws, then ethical life would lose its point. "Then the Exalted One took up a pinch of dust on the tip of his nail and said: Even if this much *rūpa*, brother, be permanent, stable, eternal, by nature unchanging, standing fast, then the living of the holy life for the utter destruction of suffering would not be set forth. Similarly with the other *khandhas*". And again: "The form (*rūpa*), O monks, is not Self; if it were, the body would not be subject to disease, etc., and a man should be able to say, Let my body be such and such; let not my body be such and

such. And similarly with feelings etc."

The individual was resolved by the Buddha into a complex or congeries of five varieties of functionings or faculties, called *khandhas*. Living personality being thus resolved, the teaching proceeded to reject any identification of any extra-phenomenal Self or Soul with any of the five. Thus, in place of the Upaniṣad teaching, "Let no man try to find out what speech is, let him know the Speaker; let him not try to find what the seen-thing is, let him know the One-who-sees; not what doing is, but the Doer etc." The Buddha said "There is no doer, only doing; no seer, only a seeing etc." The Ātmavādins would say that, when a patch of colour is cognised by someone, his Soul or Ego is the Agent, the sense of vision is the Instrument and its Procedure would consist in light travelling from the eye to the object, seizing its form, and coming back in order to deliver its impression to the Soul. The Buddhist, keeping to his idea of Causation as functional interdependence, (*Paṭicca-samuppāda*) would repudiate the whole of this construction as mere imagery. There are the senses, he would say, and there are *sensibilia*, or sense-data, there is a functional interdependence or relationship between them. There is no Agent, no instrumentality of the senses, no grasping of the object no fetching of its form and no delivery to the Soul. There are merely sensations and conceptions and there is a co-ordination, a kind of harmony between them.

The *khandhas*, Nāma and Rūpa, were thus declared to be free from any unchanging, undying essence. That which is wholly impermanent and liable to suffering was also inevitably without *Attā*, *Anattā*. This, as is well-known, did not mean that Buddhism taught annihilation of body and mind at death. For, beside the doctrine of *Aniccā* and *Anattā*, is also the doctrine of *Kamma* or the transmitted force of the act, bodily and mental. The living being is the *khandha*-complex, ever changing, but ever determined by its antecedent character. The long-drawn-out line of life is but a fluctuating curve of evolving experience. Man, even in this life, is never the same, yet ever the result of his fore-existing self. Man, therefore, as constantly changing, undergoes at death but a relatively deeper change. His new body, determined by his *Kamma* becomes one fitted to that sphere, wherever it be, in which his past will and thought have determined that his new mind, call it what you will, be renewed. When a new life is thus produced, its component elements are present from its very inception, although in an undeveloped condition. The first moment of the new life is conventionally called *Viññāṇa*; its antecedents are *kammas*, which in the formula of the Wheel of Life are designated as *saukḥārā*, pre-natal forces. These *Saukḥārā*, which through *Viññāṇa* find continuity in the new life, contain latent in them the *Anusayā*, which are the resultant of all the impressions made on that particular

flux (*santāna*) of elements in the whole course of its faring (*Samisāra*). It is these latent factors that the psycho-analyst, for instance, finds as so much refuse and slag in man's mind when he penetrates into it; they are his heritage, brought through countless lives, as *kamma-dāyāda*, (heritage of action) and not inherited by him, as is sometimes explained, as heritage solely from the past of the race. This is the force of the formula, used in Buddhist descriptions of Rebirth, "*na ca so na ca añño*", it is neither the same that is reborn nor yet another. He is not the same in unchanging identity, but he is not another in continuity.

An action, in the Buddhist view, is never to be described as having finished. Every moment of existence is necessarily followed by a next moment. When a seed becomes a sprout, this is done by the last moment in the seed, not by those moments when it lay placidly in the granary. Yet it is also true, in a sense, that all the preceding moments of the seed are the indirect causes of the sprout. All co-operating causes are convergent streams of efficient *dharmas*: in their meeting, a new series begins. When the soil, moisture, heat and seed series of moments unite, their last moments are followed by the first moment of the sprout. Every moment, in the phenomenal world, has its own totality of causes and conditions owing to which it exists. What we regard as a break in that motion which constitutes the essence of reality, is nothing but the appearance of an

outstanding or dissimilar moment. It is natural for us to disregard the uninterrupted change and to take notice of it only when it impresses a new attitude on our behaviour or on our thought. The creation of a jar out of a lump of clay and its being smashed into potsherds are but new qualities, i.e., outstanding moments, in a continuum of uninterrupted change. In every event, in every phenomenon, besides its obvious changes, there is also another change, a never-beginning, never-stopping, infinitely graduated, constant change, a running, transcendental ultimate reality. The identity of the foregoing moments in the existence of a thing consists simply in disregarding their difference. Life is thus kinetic; the world and all that is in it is but a cinema. Rebirth in Buddhism is nothing but a *Kamma-santati*, a continuity of impulse.

The statement has been made, in more than one responsible quarter, that although the Buddha has denied Self as belonging to visible form (*rūpa*) or to mind (*nāma*), he has not said that there is no Self. It is objected that to infer the absence of Self altogether from the denial of Self in either body or mind, is unjustified, because to do so would be to assume that the Self is to be entirely comprised under and within body and mind, if it is to be found at all. If I pull my typewriter to pieces", so runs the argument, "I shall find in it no typist; would it be correct, therefore, to say that there is no typist?" The argument is evidently due to a confusion of thought. In

Buddhism it is not only the typewriter that is analysed; the typist is analysed as well, and both man and machine are discovered to be a bundle of *khandhas*, the typewriter having only *rūpa* in it while the typist has both. When the typist uses the machine, there is a relationship established between two sets of *khandhas*, from which a third set of *khandhas*, a typed document, follows, as result. From the point of view of Buddhist teaching, typist and machine agree in this, that they are both *Anattā*. If it be suggested, however, that there is an *Attā*, outside and apart from body and mind, which uses body and mind for its expression and manifestation in the same way as a typist uses a typewriter, it must be asserted at once that such a supposition is in complete antithesis with the whole teaching of Buddhism. The Buddha never recognised the presence of an *Attā* of any nature or description, either in the Universe or out of it. Hence the significance of the utterance attributed to the Buddha in the *Dhammapada*: "*Sabbe dhammā anattāti yadā paññāya passati, atha nibbindati dukkhe, esa maggo visuddhiyā*", in contradistinction to the two previous stanzas, where he speaks of only the *sankhārā* as being *aniccā* and *dukkhā*. While the assertion of *aniccā* and *dukkhā* is made only in reference to the *sankhārā*—conditioned things—the assertion of *anattā* is made of all *dhammā*—all things, conditioned as well as unconditioned—including *ākāsa* and *nibbāna*.

If it be true to say that the Buddha has nowhere explicitly stated, in so many words, that the Being (*Sattā*) is composed *only* of the *khandhas*, it would be a hundred times truer to say that nowhere has he said of Being that it comprises anything else at all, of any description whatsoever, apart from the five *khandhas*. Numerous passages can be quoted from the Pitakas which show, beyond all possible doubt, that in Buddhist ontology, when Being (*Sattā*) is resolved into the five *khandhas*, there is no residuum whatsoever left. In any event, the *argumentum e silentio* is a very dangerous weapon, double-edged, and to be used only with great care.

An attempt has been made in recent times to make much capital in favour of an *Attā*-doctrine out of a sentence occurring in the *Mahāvagga* of the Vinaya Pitaka. It is found in the course of a story in which thirty young "bloods" (elsewhere called the *Bhaddavaggiyā*) went on a picnic with some women friends. One of the women, whom they had picked up on the way, had made off with their belongings, waiting for a favourable opportunity, and they were looking for her. In the course of their search they came across the Buddha, seated by the wayside. In answer to their question whether he had seen a woman, he asks: "Come now, *kumāras*, which would be better for you: that you would seek the woman or seek yourself?" The Pāli words used being *attānaṃ gaveseyyātha*. The word *attānaṃ* has been interpreted to mean

"the Self, the God within you", thus giving to it an import which has deeply coloured the whole of the subsequent argument. The use of the singular accusative is quite in accordance with Pāli idiom and the word *attā* has here no more than the reflexive sense, "each one seeking himself i.e., learning the truth about himself. In this passage, as well as in such passages as, "*attā hi attano nātho*" (one is lord of oneself); "*attadīpā viharatha*" (be ye refugees unto yourselves), the word *attā* merely refers to the living individual or individuals to whom the advice is given. To translate it by "the Self" with a capital S, is to give to it a meaning wholly unjustified and to court trouble regarding the interpretation of the Buddhist doctrine of *Anattā*.

The Buddha has mentioned all the beliefs that could possibly be held regarding *Attā* and dismissed them all as being wrong, born of ignorance and leading to the prolongation of *Samsāra*. Whether we say that Body is *Attā* (like a flame and its colour which are indissoluble) or that Body exists together with or because of *Attā* (like the shadow and the tree) or that in Body there is *Attā* (like the jewel in a box) or that because of *Attā* a Body materializes (like scent emanating because of a flower) and whether we say this regarding any other of the parts of the human being or all of them, or whether we identify the Self with the world, and hold either the eternalist belief or the annihilationist belief, or even if we merely have speculations and

doubts and waverings regarding *Attā* all these the Buddha equally condemns.

Buddhism has no quarrel, however, with the use of the word *Attā*, or *Satta* or *Puggala* for a living person as a whole, *provided* that we see in them nothing but mere labels, binding-conceptions, conventions in language, assisting economy in thought and word, bearing in mind the distinction between Self, Soul and Spirit as the mutable, growing organism, and the name-label, which is suggestive of a fictitious, immutable entity.

It has been asked why, if *Anattā* was such a fundamental tenet in Buddhism, when the Paribbājaka Vacchagotta asked the Buddha: Is there an *Attā* or is there not, the Buddha remained silent, instead of saying categorically that there was no *Attā*? The Buddha was the teacher *par excellence*; he taught those that came to him each according to his *asaya*, *anusaya* and *adhimutti* (character, attainments and intention) and, as he explained to Ananda afterwards, Vacchagotta was not ripe to understand then a categorical teaching regarding *Attā*. This ripeness came later, and Vacchagotta became an arahant. To infer from the Buddha's silence that the Buddha was incapable of making a categorical statement on *Attā* would be as justified as accusing the Buddha of bribery and corruption because he persuaded his step brother Nanda to live the monk's life by promising to get for him five hundred crimson-footed nymphs from Sakka's heaven.

It would be conceded that if the Buddha had the least lurking belief in Attā of any sort he would not have hidden it from his own only son. And, yet, this is what he taught Rāhula: "Now Rāhula, when a monk, by perfect wisdom realises with regard to the elements (that comprise the human being) 'This is not mine, this is not I, this is not Attā, then does he cut himself off from craving, loosen bonds and by overcoming the vain conceit (*of attā*) make an end of suffering.'" As the commentator Kumāralābha asks in desperation (for this was a contention not unknown to him), "If there was an Attā, what on earth was there to prevent the Buddha from saying so?" But he did quite the opposite; he preached the doctrine of *Anattā* and proceeded to explain its implications in detail.

There is another aspect of *Anattā* which deserves consideration. It is said that *Anattā* takes away the sense of moral responsibility; that, retribution in the proper sense of the word being excluded, with it goes overboard moral responsibility on which is based the whole fabric of social morality. It is not a new problem to the Buddhists; several Commentators have dealt with it.

One of them, Kāmaśīla, says: "There is no contradiction at all between the denial of a real personality and the fact that former deeds engender a capacity for having a consequence; neither does it interfere with the fact that there is not the slightest bit of reality which survives in the next moment. 'There is

action, there is retribution,' says the Buddha, 'but I see no Agent which passes out of one set of momentary elements into another one, except the consecution of these elements'. This consecution has it that being given such and such elements, such other ones will necessarily appear. It is a matter of necessity. Neither are bondage and deliverance the properties of someone who is being bound up and then delivered. But the elements of ignorance, of birth and death produce the run of phenomenal life; they are called bondage; when these elements disappear, in the face of absolute knowledge, the ensuing state is called deliverance."

Similarly, with the question of Free Will. If nothing arises without a Cause, if everything is "dependently originating", can there be Free Will? There is a tradition that the Doctrine of *Paṭicca-samuppāda* itself was established by the Buddha in defence of Free Will and against a theory of wholesale Determinism. The Buddha singled out for special animadversion the doctrine of his contemporary, Makkhali Gosāla, who maintained that all things are unalterably fixed and nothing can be changed. The Buddha called this the most pernicious of doctrines. On the other hand, the Buddha declared himself to be "*kiriya-vādī*", upholder of free action. The law, according to which a moral or an immoral deed must have its fruition, is the law of Kamma, but in order to have a consequence the action must be produced by an effort of the will. The Buddha has declared that "Will alone is

Kamma (*celanāhaṃ, bhikkhave, kammaṃ vadāmi*). The so-called Free Will is nothing but a "Strong Will". There are two factors that help a man to choose between right and wrong, the one is *yoniso manasikāra* (right reflection) the other is *kalyāṇamittatā*, (friendship with the good). The Buddha is man's best *kalyāṇamitta*. It is said that once Ananda told the Buddha that, in his view, about half the religion of the Buddha consisted in friendship with the good (*kalyāṇamittatā*). "Say not so Ananda", was the Buddha's answer, "not half but, verily, the whole of this religion consists in such friendship". Free Will in Buddhism is thus a freedom inside the limits of Causation, without transgressing the teaching of the *Paṭiccasamuppāda*.

Only when the grossly wrong views regarding the personality are disposed of is the Path entered that leads to Final Deliverance. In this, the *saṅkhārā*, conceived as the play of subtle forces (*dhammā*) disappear, together with consciousness and mental processes. In final emancipation (*nirodha*) all *dukkha* ceases; there is bliss, positive bliss, but this bliss is the cessation of *dukkha*. Nibbāna is permanent (*dhuva*) and *sukha* (happy) as opposed to *samsāra*, but Nibbāna, too, is void of *Attā*. It is a state of absolute quiescence, where life as known in *samsāra* is non-existent, but it is not annihilation, for then it would be identical with *Akāsa*, which, too, is both permanent and *anattā* but not happy (*Sukhā*). Salvation in Buddhism is

escape from *Samsāra*; its analysis into elements and energies has no other aim than to investigate the conditions of their activity so as to devise a method of reducing and stopping that activity. The analysis was to clear the ground for a teaching of the Path towards moral perfection and final deliverance. This is obtained by the gradual elimination of all the energies co-operating in the formation of *Samsāra*. This goal may appear very tame in comparison with such high sounding phrases as "the Realisation of the Best and Highest in Man", the "Achievement of the Very Man in Man", etc., but there it is, and that is the hard fact.

And, what is more, it is a goal not to be lightly won; it is a consummation that requires supreme effort, immense concentration and tremendous determination. Perfect virtuousness (*sīla-visuddhi*) the seeker must cultivate to begin with, then by maturing of mind gain perfect concentration (*cittavisuddhi*). Helped by this one-pointedness of mind, purging his consciousness of all loose thinking he must secure perfect purity of view, *ditthi-visuddhi*. Next by complete realisation of the law of Causation (*Paṭicca-samuppāda*) he becomes free from all doubt (*kaṇ-khāvitarāṇa-visuddhi*); then through Intuitive Wisdom (*vipassanā ñāṇa*) and three more purifications, at last he wins through to Paññā, pure, insight, the complete destruction of *Avijjā*, which is the cause of *Samsāra*. With the cause destroyed, he has attained emancipation (*Vimutti*) from the round of birth and

death. Is it then, just for this, one might ask, that there was all this pother, and being answered "yes", say, "How absurd." "But whoever wishes to find out the Truth," says a modern philosopher, "must learn not to be frightened by apparent absurdities".

The truth of *Anattā* is the most difficult of all truths to realise. It is no idle tradition which states how even the Pañcavaggiyas, the Buddha's first disciples, who were very nearly his peers in knowledge and wisdom, how even they failed to realise Arahantship, till he preached the discourse known as the *Anattalakkhaṇa Sutta* on the characteristics of *Anattā*. The categories of an abiding substance with changing qualities is so deeply rooted in all our habits of thought that we always become reluctant to admit pure change. Even among the Buddhist Schools the doctrine did not hold unconditioned sway. The categories of substance and quality, although officially banned, always tended to re-appear through some back-door and the notion of Soul, although it continued to be officially repudiated, nevertheless haunted the domain of Buddhist philosophy and tended to introduce itself in some form or other into the very heart of Buddhism. An example of this is the notion of "a store-house of consciousness (*ālaya-viññāṇa*), a receptacle in which were stored up all the traces of former deeds and all the germs of future thoughts. The belief in a Cosmical Body of the Buddha, existing in Nirvāṇa, and the manifestation of the

Soul in disguise, similar to the *jīva* of the Vedantists, in such forms as the "Buddha's progeny", "Buddha's seed", "the element of Buddhahood", etc., all belong to the same category.

Nor is this surprising; for, it is only with the attainment of arahantship that the threefold illusion of Self (*Attā*) the three Conceits (*maññanā*) regarding Self (of *taṇhā*; *diṭṭhī* and *māna*) are destroyed. The story of Khemaka is proof that even the Anāgāmin is not free from *māna-maññanā*, the Conceit of "I am" regarding the Self. Small wonder, then, that we, mere worldlings, should go hopelessly astray. The utmost we can hope to achieve with our limitations is only an intellectual appreciation of the teaching. Till that happy day dawns when we, too, shall have broken the fetters of *Avijjā* and are possessed of *Paññā*, perfect insight, our attempts to escape from belief in Self will be like those of the hare in the old, familiar Indian tale, who, annoyed with the earth, jumped off it, hoping never to return, only to find that the higher he jumped the greater was the thud with which he fell. It is because of our clinging that this is so, says the Buddha. To the herdsman, who no longer has any cows, the cry of "Wolf, Wolf" brings no terror; to him who has no clinging *Anattā* spells the highest liberation.

In more respects than one is the Buddha's a unique teaching; but the doctrine of *Anattā* is the most significant of them all, for therein, having discarded personality and permanent substance, he preached a moral

law, without anyone or anything on which the law would be binding, and proclaimed a salvation to be attained by a great endeavour, which apart altogether from the existence of somebody entitled to reach that goal, consisted not in a blissful, eternal survival in a heaven or some such abode of joy, but merely in a quiescence from the things that men gene-

rally value in life. In this the Buddha definitely stands out among the teachers of the world not only as a great Reformer but as also the greatest Innovator.

The doctrine of Anattā, with its basis, the doctrine of Paṭicca Samuppāda, represents the finest flower of Indian thought.

In times past, there was not before at all hours discharge of administrative business or the receiving of reports. So by me has thus been arranged: at all hours, when I am eating, or in harem, or in the inner apartments, or even in the ranches, or in the place of religious instruction, or in the parks, everywhere, *Prativedakas* are posted with instructions to report on the affairs of my people. In all places do I dispose of the affairs of the people For there is no satisfaction of mine in exertion and despatch of business. My highest duty is, indeed, the promotion of the good of all. Of that, again, the root is this: exertion and despatch of business. There is no higher work than the promotion of the commonweal.

—*Asoka*.

BOOK REVIEWS

THE MONUMENTS OF SANCHI—By Sir John Marshall C.I.E., D.Litt., F.S.A. & Alfred Foucher. Published under the patronage of His Highness the Nawab of Bhopal's Government. Price Rs. 210.

This is a momentous work in large size, published in three monumental volumes—a noble work nobly accomplished.

VOLUME I.

What wonderful treasures has the hand of man unearthed, *spiritual* treasures, that were lying covered by the dust of centuries. Generations came and went, still they remained in deep repose, till in 1895 the work began that brought them to the light of day.

In his preface the author states that "the Stupas of Sanchi with their figural and decorative carvings, are by common consent the most valuable and best preserved of all the monuments that early Buddhism has bequeathed to India".

He then gives a short account of the early history of Buddhism and next enters upon a detailed description of the Sanchi Hill, the great Stupas, the Pillar of Asoka and of the various temples near the Stupa. There are no plates in this volume.

VOLUME II.

The plates to illustrate the descriptions of the first volume are mostly in the second. The hill of Sanchi before the excavations is a speaking picture,—a hill overgrown with shrub and weed, in appearance like many others and yet beneath that wilderness are hidden wealth, power, beauty, history, years of untiring dignified labour,—carved into stone by the hand of

genius under the inspiration of noble ideals. Here they lay buried for centuries, until the hand of Progress roused them from their age-long sleep. And to-day once more that granite speaks to the world in its silent but mighty voice.

Now reconstructed with its magnificent four stone gateways and ballustrades restored, stands the great Stupa and sends forth its message as it did centuries ago, that message of peace, love and goodwill, which the erring world so badly needs to-day.

The carvings are a living force and speak straight to the heart. One cannot see those stone figures offering flowers at the altar without feeling the spirit of the Tathagata breathing through those stones.

On a plate, showing the front of a massive Southern Gateway, we see one sitting at the foot of one of its massive pillars,—a denizen of the 19th century,—gazing in admiration at the mythical lions, keepers of the Gate of Truth. And stern they look, these winged stone sentries, as if to say, "Let no profane intruder enter upon that which is holy." And although the hand of time has touched their form, yet stand those emblems of strength in grandeur and speechless defiance.

What mastermind created the designs, so full of occult meaning, and what masterhand carved those architraves and railings?

The Northern Gateway is peculiarly impressive, for here is a combination of a threefold strength,—man, elephant and lion,—placed as age-long essoteric sentries at the gateway of the Greater Life.

And then is the Tree, represented in varying aspects, the Tree that shaded Him at that great hour, the greatest of which the world has record. Numerous

worshippers are seen prostrate in homage before its branches.

The Wheel—the symbol of the teaching He started at Sarnath, is well depicted among these symbolic expressions.

On the Western Gateway we see elephants pouring water over "Him who stands in the Lotus." Here giants uphold the pillars of Truth while elephants in gala attire, mounted by Rajas, are kneeling in worship before the Sanctum.

The various incidents of the life of the Blessed One are well represented in these designs.

VOLUME III.

Volume three gives replicas of the numerous inscriptions and therefore men of letters will take a special interest in this volume.

In the work of giving the greater Truths to the world, there comes a time when the language of grammar and syntax is insufficient to express the Doctrine. Then men turn to the brush and the chisel to make the voice of the eternal speak through stone. Of this we have a living example in the Ajanta and Ellora Caves and here in the monuments of Sanchi.

The lavish expenditure incurred in producing these three mighty volumes show the unstinted generosity of His Highness' Government. In giving to the outside world in these volumes a glimpse of the beauty of the famous Buddhist monuments of Sanchi, His Highness' Government has earned the gratitude not only of Buddhists but also of all lovers of art and architecture.

SANDHYA MEDITATION AT THE CHRISTUKULA ASHRAM—By C. F. Andrews. Published by G. A. Natesan & Co., Madras. 169 Pgs. Price Rs. 1/-

The Rev. Mr. Andrews has always been dear to all Indians. His broad

spiritual culture transcended the barriers of creeds. His Christianity takes in the highest teachings of any Faith. The book under review is but one more proof of this. The publication is very interesting; it tells of many of the author's experiences while travelling in India, South Africa, Fiji, etc. When he speaks of his Indian friends, he becomes deeply touching. He admired goodness and nobility of spirit, and he found those traits in many a true Indian. In his death, India has lost a true friend, but as he loved to read books on Indian religions, thus, no doubt, will Indians enjoy reading his book, which, now that he is on earth no more, seems like a greeting from another world.

THE UPANISHADS. TEXT IN DEVANAGARI AND ENGLISH TRANSLATION—By G. A. Natesan & Co., Madras. 400 Pgs. Price Rs. 1/4.

The Upanishads are ever the same noble teaching, the very foundation, in fact, of Hindu thought. The book under review brings them before us in a concise form. Every Sanskrit sloka has the English equivalent attached. This enhances its usefulness. The selections have been carefully made and the book is to be highly recommended.

INDIA'S SACRED SHRINES & CITIES WITH 86 ILLUSTRATIONS—By G. A. Natesan & Co., Madras. 438 pgs. Price Rs. 3.

Here is something for the historian, the archaeologist, the tourist and the general reading public. A most valuable and interesting publication, made more so by its numerous illustrations. Intellectual travellers through India would do well to procure a copy of this book, for it is very complete in the treatment of its subject

and yet written in an easy, pleasing strain.

THE SEARCH FOR TRUTH—By *Sri-krishna Prem*. Published by "Book Land" 1, Sankar Ghosh Lane, Calcutta. 132 pgs. Price Rs. 3/-.

The author is a student of the Bhagavat and the Krishna cult, which he

has evidently fairly mastered. He gives in this publication a clear elucidation of the life and teachings in their esoteric meaning of one of India's great Avatars. The book will be of great interest to those who follow this path.

As mentioned by the author the book is a collection of articles written by him to different periodicals. There is one article dealing on Buddhism too.

Now ceremonies should certainly be performed. But these bear little fruit. That, however, is productive of great fruit which is connected with Dharma. Herein are these: proper treatment of slaves and employees, reverence to teachers, restraint of violence towards living creatures and liberality to Brahmin and Sramana ascetics. These and such others are called Dharma-mangalas.—

Asoka.

NOTES AND NEWS

Happy Vesak to our Readers.

This year the Buddhists of the world will be celebrating the Vaisakha Purnima in the midst of a world conflagration. Though at present only some of the European countries are in the field of battle, signs are not wanting that the conflict will spread to all parts of the world, and few countries will be left out to enjoy the blessings of peace. It is, therefore, in an atmosphere of gloom and despondency that we Buddhists gather in various parts of the world to recall the memory of the greatest Peace Maker the world has produced. As we contemplate His birth and life amidst royal splendour, His unique decision to exchange worldly pomp and luxury with a life of poverty, and His lifelong efforts to bring succour to a sorrow-laden world, we cannot but regret at the foolishness of humanity in not accepting His glorious message. By His great sacrifice made twenty five hundred years ago, Lord Buddha discovered and proclaimed the root-cause of the evils that beset the world and also the way to remedy them; and yet, after the lapse of so many centuries, the world is still confronted with the same problem—how to live and let live. As we hear the booming of guns and ever-increasing language of hatred, we are irresistibly drawn to Buddha's golden words: "Hatred does not cease by hatred, hatred

ceases only by love". This is a far cry in the present state of the world crisis but we have not the slightest doubt that, if humanity really wants peace and progress, it must one day turn to the Buddha as its sure guide. With this undying faith, let us, on this holiest of holy days, lay our flowers at the feet of the Lord and firmly resolve to spread the Dhamma all over the world. "May all living beings be happy".

* * *

Buddhist Mission in London.

We regret to announce that owing to the situation created by the War, the Maha Bodhi Society has been compelled to close the Buddhist Mission in London till such time as it would be possible to undertake normal activities. There is nothing to be surprised at this decision as the British Government had asked Institutions which could afford to do it to leave the City. Mr. Daya Hewavitarne who had devoted many years of his stay in Europe to the work of the Mission, as well as Mr. Wimalakirti, the last Manager, have both returned to Ceylon. We are however glad that the British Maha Bodhi Society will continue to function as best as it possibly can under the circumstances. Mr. G. L. Dutt has been elected Secretary, and all future communications should be addressed to him at 15, Highstone

Mansions, Campdon Road, London,
N.W. 1.

An International Essay Competition.

* * *

U Thwin Family's Generous Gift.

The premises of the National Girls' High School, Moulmein, Burma, was the scene of a solemn ceremony on Friday evening, when a newly constructed Hall (Damayon) adjacent to the main school building, was declared open by the Taungbauk Kyaung Sayadaw, in the presence of distinguished monks and citizens of Moulmein.

The Hall, which is known as "U Hpan and Daw Yin Damayon" is put up by Senator U Thwin, U Olin Pe, M. H. R. and Mg Thein Han, son of the late Sessions judge, U Tha Hnyin, in memory of their parents the late U Hpan and Daw Yin of Moulmein. The construction of the Hall has cost Rs. 14,000. It is a beautiful structure big enough to accommodate about one thousand people, and will be used as a meeting and prayer Hall.

* * *

In connection with the 2600th Anniversary of the founding of the Japanese Empire, the Society for International Cultural Relations, Tokyo, has organised a world-wide Essay competition on some selected subjects. Further details regarding the Competition may be had from the Secretary, Japan Library, Jaba-kusum House, Chittaranjan Avenue, Calcutta.

* * *

Lectures at the Maha Bodhi Hall.

Under the auspices of the Maha Bodhi Society several interesting lectures were organised in the Society's Hall recently. Mr. Dayananda Priyadarshi, who was on a short visit to India from Ceylon, gave two lectures which were highly appreciated by the audience. These were followed by a very instructive lecture by Mr. F. Rosetti who spoke about his experiences in different parts of India. Prof. R. C. Adhikari is delivering a series of learned discourses on the relation between Buddhist and Western Philosophy.

* * *

Commendable is the service of father and mother; commendable is liberality to friends, acquaintances, relatives, Brahmans and Sramanas; commendable is abstention from the slaughter of living creatures; commendable also is not to spend or hoard too much.—*Asoka*.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

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[No. 7

VAISAKHA PURNIMA AT THE BUDDHIST TEMPLE AT NEW DELHI

BY DR. S. DUTT, M.A., M.L., Ph.D.,

Principal, Ramjas College, Delhi.

It is to the human side of that Divinity, who incarnated himself in earthly form in our blessed land about two millennia and a century ago, that the mind turns magnetically on the thrice-holy day of His birth, Enlightenment and Great Decease. Lord Buddha, whom one-third of humanity worships as a deity to-day, lived once on a time as a human and mortal being in our own country and yet, after archaeological and historical research has done its very best, how remarkably little are we privileged to know of the Buddha as a man!

It was nearly two centuries after his Great Decease, when legend had already transfigured him to a celestial being, that we have scattered legends about his life and human personality in the Pali canon. Many of these legends are perhaps distant reminiscences, borne like flotsam and jetsam on the long stream of time; others might perhaps be the mere inventions of pious imagination. In the Pali canon we find no systematic life of the Buddha: it was much later, nearly five hundred years after his death, that an epical biography of the Buddha, *The Buddha-Charitam*, was written by

the Sanskrit poet, Ashwaghosha. It is a fantastic, heroic epic which hardly presents the human side of its hero to the reader's imagination. But the early Buddhism of the so-called *Hinayana* School centres almost wholly round the human life and personality of the Buddha. We are told of the occasions when the Master went out on a preaching tour or met his disciples in a city-park or granted interviews to chance-comers at a wayside inn or to devout monks at a monastery, and the sacred anecdote trails off invariably into a doctrine or rule of conduct propounded by the Master. Out of such pious anecdotes, recorded long afterwards, little indeed on the Master's real life-history can be gathered. Yet it is not very difficult to disentangle out of this mass of legendary anecdotes the main events of his life. They are fixed by tradition, are never varied in the legends, and hence their historicity becomes highly probable.

Out of the whole mass of the Pali canon, one grand passage stands out with unmistakable distinction. The passage is in a different style from the rest, set in rubric, as it were. It is the First Sermon on the World Burning delivered by the Lord at Sarnath. It sets forth with impressive succinctness the fundamental doctrine of Buddhism, and, as Mrs. Rhys Davids supposes, contains perchance the very words, the *ipse dixit*, of the Lord. It is the holiest text in Buddhism and has perhaps come down to us intact by oral tradition.

The main events of the Buddha's life are too well-known to call for re-

capitulation. A wanderer among the foot-hills of the Himalayas will discover traces even today of very ancient colonies that once existed among them. To give one instance, one journeying up from Dehra Dun to Chakrota will come across on the way a rock-edict of Emperor Asoka *in situ* at a place called Kalsi. The presence of an Asoka edict there undoubtedly suggests that the place now uninhabited must have been a populous resort in Asoka's time. Similarly, the Asokan pillar which marks the birthplace of the Buddha at Lumbini was discovered by chance during the nineties of the last century by a forest officer in the midst of the dense jungle of the *terai*. The whole area to the north of Bihar and eastern U. P., which is covered by the Himalayan foot-hills and *terai* jungles, was inhabited some twenty-five centuries ago by tribes and peoples who had founded small kingdoms and republics. It was in the family of one of the chieftains of these tribes, of the Sakyas, that the Buddha was born.

It was an age in which many eager and speculative minds had broken away from the old Vedic religion of sacrifice and ritual. There was an intense urge for the discovery of new spiritual truths, for the shaping of new philosophies of life. Lord Buddha was among these seekers after new truths. How he received the supreme enlightenment after a long course of physical austerities, followed by spiritual meditation, is well-known. The event is of such sovereign importance in Buddhism

that myths and legends have clustered heavily and thickly round it. But the truth he discovered was in its essence a new conception of salvation and an inner process for its attainment. Legends speak of his long wanderings and missionary activities and the steady growth of his followers and disciples till his death at the extreme age of eighty on the bank of a river in Kusinara, the modern village of Kasia in the district of Gorakhpur.

The image of Him who died at Kasia more than two thousand years ago is now worshipped at every Buddhist temple in the world. But the image is little more than an objective projection of the pious imagination of the different peoples who offer it incense and flowers and worship today. It has no significance for the physiognomy of the Divine Person whom it seeks to represent. Early in Buddhist sculpture, such as Sanchi and Sarnath represent, we may see depicted the four traditional events of the Buddha's life, viz., his Birth his Renunciation, his Enlightenment and his Great Decease, repeated tirelessly as art-motives in stone. But the figure of the Lord nowhere appears, but to signify him, appear a foot-print, a riderless horse, an umbrella, a sacred mound, a banyan tree. It was when Buddhist sculpture entered upon a later stage of evolution under Hellenistic influence from Central Asia that the humanistic tradition of Hellenic art urged into being the face and figure of the lord Buddha.

How little thus can we gather about the historical Buddha except the traditional Four Great Events of his life and perhaps his First Sermon in the deer-park of Sarnath! Yet the background of his life,—the social environments, the culture and philosophic outlook of his age, and even much of regional topography,—becomes intensely vivid to us from the sacred legends preserved in the Pali Pitakas. Against this vivid background, we can see the blessed figure of Lord Buddha as leader of one sect (the *Sakyaputta Samanas*) of wandering religious men and also the small devoted group of disciples who surrounded him, the enthusiasm among the simple folk with whom he fraternised on his tours, the welcome of princes and potentates, and the rapid growth of communities of Buddhist monks and nuns.

It is to these monastic communities, which spread and ramified all over India after the demise of the Lord, that India owes indeed that system of culture and civilization which flourished for long centuries till the Mohammadan conquest of the country. The laws and regulations of these monastic communities in the first stage of their evolution are to be found in the *Vinayapitakam* of the Pali canon. The monasteries grew to be centres of light and culture in Buddhist India, and their long and glorious history, which is yet but imperfectly known, culminates in universities of Asiatic fame like Nalanda and Vikramasila. About eight centuries lie in the space of time between

the first Buddhist monasteries and these celebrated Buddhist universities of ancient India.

Nalanda sent her most brilliant Chinese alumnus Hiouen Tsang back to China and Vikramasila her most learned and venerable principal Dipankara to Tibet. It is well-known how much the Buddhism of China and Tibet owes to these emissaries of culture and religion from two great universities of later times. To Hiouen Tsang, China owes the settlement of the Chinese *Tripitaka* and India owes the invaluable *Si-Yu-Ki*, now a source-book of Indian history of the Buddhist period; to Dipankara, Tibet owed its Buddhism of the later Tantrik school. The Tibetans have deified Dipankara under the name of Atisha and have assigned him a place among their celestial hierarchy. About four miles away from Darjeeling, the summer-capital of Bengal, there is a village called Ghoom, dominated by a large Tibetan Buddhist temple. Years ago while spending a summer at Darjeeling, I was a frequent visitor to this temple. In its niches are placed the uncouth, somewhat monstrous, images of the Tibetan deities of the Tantrik cult. One day as I was surveying them, an image with perfectly human features, most prominent among surrounding monstrosities, arrested my attention. I made bold of disturb the priest out of his preoccupation with the prayer-wheel and asked humbly, "Pray, Sir, whose image might that be?" The Tibetan turned his slanty eyes full on me. " 'Tis a pity you do not know,"

snapped he, "It is Atisha, Dipankara Srijnana, a Bengali, a Bengali," and with that, went on turning and numbling '*Mani Padme Hun*' over his prayer-wheel.

Out of the long scroll of Indian history, Buddhist India cannot be cut out without rendering a large part of the scroll disjointed and meaningless. Buddhist India bridges the vast gulf of centuries between the end of Vedic Civilisation and the commencement of Mohammadan conquest of India. It was during these centuries that the art and architecture, the culture and philosophy, the religious customs and institutions,—in fact, most of the materials we boast of as India's contribution to the world,—took their distinctive shape. But Buddhism was the dominant influence, if not the plastic power, during these long centuries. Not that all the historical developments were affiliated to Buddhism, but they all felt its force and pressure. As an established religion, Buddhism disappeared out of India after the Mohammadan conquest, but how much of its remains interfused in Hinduism and other religions that flourish to-day! The image-worship of the Hindus is undoubtedly a ritual borrowed from Buddhism and not from Vedic Sources. The Neo-Vendantism of Shankara, which constitutes the most living doctrine of modern Hinduism, is distilled out of Buddhist philosophy and Vijnana-bhikkshu the illustrious critic of Shankara, condemned *Maya-Vada* as "অসম্ভাৱ্য প্রজ্ঞাবোধাদেবচ" ("false and unscriptural and convert of

Buddhism only"). The distinctive art and architecture of India had their origins in Buddhist India,—in the mural paintings in the Caves of Ajanta, in the architectural styles of Sanchi, Budh-Gaya and Sarnath, in the sculptured decorations of the old Buddhist temples, scattered all over India. In the special Indian outlook and Indian philosophy of life with its implicit idealism, in its attitude of peace and non-violence, its inherent simplicity and serenity, the influence of Buddhism remains imperceptibly, incalculably. It is in the vast shadow of the great Lord Buddha that the life of India moves on even today.

We who are assembled to-day to celebrate the day of his Birth, Enlightenment and Great Decease, feel the need of his protection more poignantly to-day in the midst of a world harassed by the carnage of nations in air, on land and by sea. If there is one symbol, which can gather up and focus the ultimate

yearnings of a distressed humanity to-day, it is the image which the Indian poetess describes in her beautiful English poem!

"To Buddha seated on a Lotus"

"Lord Buddha, on thy Lotus-throne,
With praying eyes and hands elate,
What mystic rapture dost thou own,
Immutable and ultimate?

What peace, unravished of our ken,
Annihilate from the world of men!

The wind of change for ever blows
Across the tumult of our way,

To-morrow's unborn griefs depose
the sorrows of our yesterday ;
Dream yields to dream, strife

follows strife,

And Death unweaves the webs
of Life.

For us the travail and the heat,
The broken secrets of our pride,
The strenuous lessons of defeat,
The flower deferred, the fruit denied;
But not the peace, supremely won,
Lord Buddha, of thy Lotus-throne."



AHINSĀ

By BHIKKHU METTEYYA

Namo Tassa Bhagavato Arahato
Sammā-Sam-Buddhassa !

To illustrate the quality of AVIHINSA the Sacred Texts give the most touching simile of the mother and the sick child. As the mother, at the risk of her own life, strives day and night to save her dying child, even so the Votary of Ahinsā also strives to remove all pain, fear and suffering from the world.

Ahinsā is a most potent positive principle, and the practice of it entails the practice of all good. The apostle of Ahinsā not only refrains from violence, but he serves the world with a boundless tenderness as well.

May the whole world be comforted of me, is his constant wish. He loves those who seek to kill him. He is as patient as the great earth ; but he is intolerant of the sufferings of others.

The golden word Ahinsā is synonymous with Dayā and Karunā, and it means Boundless Compassion.

Ahinsā is the very root of Buddhism, and, as the *Visuddhimagga* says, the votary of Ahinsā practices the ten Pāramitās and attains to Buddhahood.

Being desirous of the welfare of others, being unable to bear seeing the pain of others, being anxious for

the persistence of the prosperity attained by others, the apostle of Ahinsā gives gifts which bring about happiness.

He shuns what is hurtful, and practises the precepts of purity. He follows renunciation with a view to fulfilling those noble precepts, and seeks wisdom to the end that he may not be deluded as regards what is beneficial or harmful for others. He exerts always for the welfare and happiness of others, and though most puissant, he bears with the manifold wrongs of others. He never breaks a promise given. His resolve is inflexible as regards the good and happiness of others. Before others do him any good, through boundless love, he serves them first, expecting no reward.*

Ahinsa is an infallible remedy for the ills of this unhappy world ; it is the path of purity for those who are given to violence.

Our Lord is the very embodiment of Ahinsa and the story of His life moves the world to tears of tenderness. One word from His holy lips could make the fierce Angulimala, the man who killed thousands of his brethren, a saint most full of compassion.

* Visuddhi Magga, Ch. IX.

One dawn, while surveying the world with His eye of compassion, the Benign One beheld a poor fisherman of Sāvatti.

And followed by the retinue of disciples, He went to the very place where that person was engaged in catching fish with hook and line. When the fisherman saw the master and the monks, he became overwhelmed with shame and he threw away the fishing-rod and stood still.

The Blessed One stopped not far from him, and asked the Venerable Sāriputta and the other disciples their names, saying to each "What is your name?"

The elders told the teacher their respective names, saying, "Lord, I am Sāriputta", "I am Moggallāna".

Then He turned about and asked the fisherman, "Upāsaka, what is your name?"

"Lord", replied he, "my name is Ariya". And the Master said to him, "Brother, Ariyas are always compassionate towards all beings; they injure no living thing."

So saying, the Merciful One pronounced the following stanza.

Na tena Ariyo hoti

Yena pāṇāni hiṇṣati,

AHIMSEY SABBA PĀNĀNAM

ARIYO'TI PAVUCCATI.

He who injures living beings is not an Ariya.

He who shows compassion towards all living beings is called an Ariya.

On hearing these words the fisherman renounced all evil and became a saint.

On numerous occasions, the Merciful One stopped cruel sacrifices and gave liberty to thousands of dumb creatures. The rich Brāhmaṇa Uggatasarīra, who had prepared a great sacrificial slaughter, went to the Lord and said, "Let the Blessed One counsel me; let the Exalted One instruct me, so that I may attain happiness." And when the Master preached the Paths of Happiness, the noble Brāhmaṇa became established in Ahimsā and said to the Lord.

"May the Blessed One accept me as a lay-disciple who has taken life-long refuge in Him.

"I set free these five hundred bulls; I give them life and liberty.

"I set free all these steers, heifers, goats and rams; I give them life and liberty.

"Let them eat the green grass, let them drink cool water. May the fresh breeze blow upon them."

In Buddhism, Himsā is unconditionally wrong and disgraceful, and every follower of the Lord must practise Ahimsā in thought, word and deed, even at the risk of life. When Kalābu, the intoxicated king, cut off His hands, feet, ears and nose, Khantivādī, the Badhisatta, blessed the fallen king, saying, *May that king live very long. May no evil befall him.*

Himsā and Ahimsā are things of the heart. Hence, to abolish violence, cruelty and war, we must abolish Himsā from the thought world. Instead of thoughts of greed, hatred and violence, men must cultivate

thoughts of Renunciation (*Nekkhamma Saṅkappa*), thoughts of Love (*Avyapāda Saṅkappa*), and thoughts of compassion (*Avihiṇsā Saṅkappa*).

For the follower of the Lord Buddha, *Ahiṇsā* is always practicable. He is ever so ready to sacrifice his life to the great principle of *Ahiṇsā*. 'For my sake may no suffering be inflicted upon others' is his dearest wish. He has nothing to do with anger, hatred, revenge, fighting or killing. Full of loving-kindness, he consoles the world like the full moon of a fragrant night.

Those who have wholly imbibed the golden rule of *Ahiṇsā* are like parents unto the whole world. In flood, famine, war and pestilence they help those in distress. They always aim and strive to save living beings from lust, hatred, ignorance, grief and sorrow.

The earnest aspirations of a Votary of *Ahiṇsā* are beautifully sung by the tender-hearted *Sāntideva* in his celebrated *Bodhicaryāvatāra*. To quote from the charming translation of M. Finot:

"O that I might become for all beings the soother of pain!"

"O that I might be for all of them that all, the remedy, the physician, the nurse, until the disappearance of illness!"

"O that by raining down food and drink I might sooth the pangs of hunger and thirst, and that in times of famine I might myself become drink and food!"

"O that I might be for the poor an inexhaustible treasure!"

"I give up my body to all beings to do what they will. Let them always strike it, treat it with despite, cover it with dust. Let them make of my body a plaything, a thing of mockery and jesting. I have given them my body. What matters it to me!"

"May those who calumniate me, harm me, and jeer at me, may these and all the others win the Bodhi!"

May the whole world imbibe this great and beautiful doctrine of *Ahiṇsā* and give peace and happiness to beings soaked in suffering.

MAY ALL LIVING BEINGS BE
HAPPY!



THE MESSAGE OF BUDDHA

A SPEECH DELIVERED BY D. VALISINHA.

We are gathered here this evening to observe three events of historic importance to the world. The first is the birth of the Lord Buddha, a very rare event which takes place once in many thousands of years. The next is the enlightenment of the Buddha under the famous Bodhi tree at Buddhagaya. This is even of greater significance, for Buddha's enlightenment heralds the actual birth of Buddhism. The third and the last event we are observing is the Mahāparinirvāna or the passing away of the bodily remains of the Tathāgata. On account of these three events which took place on the same day, the Vaisakha Purnima is called thrice sacred.

It is an irony of fate that though Lord Buddha was born in India, lived and laboured in this great country, His name has now become only a faint memory. India which gave Him birth and had held Him in the highest veneration for centuries past, today can claim only a few thousand Buddhists confined to the district of Chittagong. If not for them, this great continent may be described as being bereft of any living trace of Buddhism. Whenever I make this very simple statement of fact I am told that, though there are no Buddhists in large numbers in India,

nevertheless the Hindus have accepted Buddha as their ninth Avatar and, as such, He has been given His due place in the Hindu pantheon. All honour to my Hindu brethren for making Buddha their ninth Avatar. I admire this catholicity. May I, however, say that to an outsider like myself it appears strange that, of all the chief avatars in this pantheon, Buddha receives the least attention. His birthday is observed in very few places. I have seen Durga Puja. I have seen the festivals held in honour of Rama, Krishna and others. In comparison to these festivals, Buddhaday celebrations seem to be most insignificant. It is, therefore, my earnest hope that as years pass by, the Vaisakha Purnima celebration will be taken up with the same enthusiasm as shown in the case of other festivals in India. I must congratulate the International Federation of Culture for the example it has set before other organisations in India arranging to hold this function.

You are no doubt aware that though the number of Buddhists in India is small, there are no less than 400,000,000 Buddhists outside India. On the sacred Vaisakha Purnima day you can see millions of Buddhists wending their way to the Temples with flowers in their hands

to lay them before the image of the Lord as a mark of their gratitude. Thousands of lamps lighted by the devotees turn the Vaisakha night almost into day and convert many a hamlet and town into a fairyland. Today the Buddhists of all countries will also think of India, the birth-place of Lord Buddha, as they are taught to regard with reverence the country in which Buddha had been born. To Buddhists of all countries India is their Holy Land and therefore this country has an unbreakable link with Buddhist countries. Though India cannot claim to possess a worldly empire, she can well be proud of this empire of righteousness which her ancient teachers had created with their loving services. In these days when strife and disorder are visible all over the world and nations are engaged in destructive wars has Buddhism a message of hope to give to mankind? I sincerely believe it has. There is a growing circle of people who think religion too antiquated and hence the modern world has no use for it. To many it is a fetter which has to be torn asunder in order to breathe in an atmosphere of freedom. I for one do not wonder at this attitude of modern people. There is so much of superstition, hypocrisy and meaningless ceremonials attached to religious observances that the true spirit of religion has been drowned in them. Instead of religion becoming a way of life, a principle on which to mould one's life, it has unfortunately become a mere belief to be

accepted on the authority of some ancient sage or sacred book. We are asked to believe unquestionably certain ideas and dogmas on the authority of someone and if we fail to believe we are threatened with damnation. It is not at all surprising that this sort of authoritarian religion does not find favour today. But here is the supreme excellence of Buddhism. Buddha was alone among world teachers who appealed to human reason above everything else. What he said to the Kalamas has no parallel anywhere else. This is what he said, "Do not believe anything on mere hearsay. Do not believe traditions because they are old, and have been handed down through many generations. Do not believe anything on account of rumours, or because people talk a good deal about it. Do not believe simply because the written testimony of some ancient sage is shown to be there. Never believe anything because presumption is in its favour, or because the customs of many years incline thee to take it as true. Do not believe anything on the mere authority of thy teachers or priests—whatsoever according to thine own experience, and after thorough investigation agrees with thy reason, and is conducive to thine own weal and welfare as well as those of other beings, that accept as true and shape thy life in accordance therewith". This quotation taken from Buddhist scriptures sounds like a statement made by the most modern rationalistic thinker and yet it is 2500 years

old and had been uttered by the Buddha. This saying I often call the magna carta of human freedom to think and act rationally. When blind beliefs in individuals and creeds are being foisted upon us, this saying of the Buddha gives us a message of hope.

In these days when the world is faced with a great catastrophe, Lord Buddha's diagnosis of the world problem has a great significance. While different teachers have advanced different reasons for the evil conditions that prevail in the world, Buddha gave a simple but very rationalistic reason for them. He said that evils which exist among us are the results of our own actions. He attributed them to *lobha*, *dvesa* and *moha* i.e., greed, hatred and ignorance. If we examine each of these separately we shall find that in these lies undoubtedly the root of all our troubles. Is it not greed that keeps the world at logger-heads today—nation against nation, community against community and group against group? If we can only get rid of greed, there will be an end to most of the poison that is destroying us. Is it not *dvesa* or hatred that has estranged so many nations and which are placed in a position of conflict from which there seems to be no escape? Hatred begets hatred and the only way in which this can be removed is by returning good for evil. "*Nahi verena verani, sammantidha kudacanam, averena ca sammanti esa dhammo sanantano*". "Hatred does not cease by hatred, hatred ceases only by love". Is it

not *moha* or ignorance again which is the cause of many of the misunderstandings existing on this earth? We have gained much knowledge in the course of centuries on many matters, but we are hopelessly ignorant regarding the most important thing which we should know *viz.*, how to remove greed, hatred, envy, jealousy and other poisons which have caused so much suffering to humanity. I wish some scientist would take up this study and find out a practical method of solving this problem. Millions of pounds are spent on armaments but nothing is spent to solve this main problem. Lord Buddha has told us that neither prayer nor worship nor the performance of rites and ceremonies of any kind, will help us in removing greed, hatred and ignorance. We shall have to remove them by walking in the Noble Eightfold Path and by making a supreme effort to eradicate them from our being. Once these three main causes of the world's ills are removed we shall attain to happiness and enlightenment.

Whatever may be the consequences of the present world situation, one thing is very clear to us Buddhists. People of the West who had known nothing but advantages of material prosperity, will soon realise the true significance of suffering or the first noble truth which Lord Buddha proclaimed. Weary of killing and suffering, they will have to search for the cause of their suffering. Just as the Lord Buddha saw they will also see that their suffering is due to

Trishna or hankering, greed ; and if they want to prevent a repetition of the same, they will have to abandon the path of persuing mere material prosperity and seek for something higher than that. When they come to that stage, I feel certain that they will realise that Buddha and his golden message are their only salvation. After seeing the utter desolation caused to Kalinga by his armies, Asoka had to turn to Buddhism for consolation. He adopted Dharmavijaya or the conquest by Dharma as his new weapon and we know today what peace and

prosperity he had brought to India and her neighbouring countries by his new policy. When we are assembled here this evening to remind ourselves of the life and teachings of the Lord Buddha, let us earnestly hope that the mighty nations of Europe who are killing one another today will seriously consider the message of the Buddha and the unique example set before all rulers by Emperor Asoka.

MAHA BODHI HALL,

May 20th, 1940.



MY JOURNEY FROM KHUMBUM TO LHASSA

BY LAMA GESHE CHOMPELL.

While at Khumbum I heard of a group of people,—partly merchants partly lamas,—who were arranging a journey cross the Gobi Desert to Lhassa. The desire to join them grew strong in me. But I could not go without my mother's permission. To horse then, and off to Repkong, a five-day ride.

My aged mother was overjoyed to welcome home her wandering boy. But when it came to the question of the long journey, she became pensive. She called my sister into counsel, and I found them both exceedingly reluctant to consent. My repeated entreaties, however, finally overcame their anxieties, and with their blessing and liberal provisions for my material comfort on the lone desert-path, I started on my ride back to Khumbum. I arrived there just in time, for on the following day the caravan was to start.

So at dawn on the 6th day of the month of the Dragon (March) in the year of the Dragon (1927 A.D.) our caravan left Khumbum, in cheerful mood, on its long pilgrimage. There were two hundred of us, all well equipped for the ordeals before us.

Five days in the saddle brought us to Lake Ko-Ko-nor in Mongolia. The Lake itself is something like a broad ring of water round a central Island. The island rises up-

ward in a fairly tall mountain. Tradition has it, that it was brought from India by Padma Sambhava, who crossed the Himalayas in the 15th century and founded in Tibet the Red-cap sect. He had previously resided at Maha Dev mountain, and legend makes bold to assert that Mahadev himself cut off the top of that mountain, and sent it to Tibet with Padma Sambhava riding upon it, and a jolly ride it must have been. But Sambhava rode farther and settled the mount in Mongolia, where it is to-day.

However that may be, the fact remains that the place is wonderful. The Top is called the Heart and the lower part the Lung of Ko-Ko-nor. There are some natural caves and from twenty to thirty hermits reside here, a Buddhist Temple has been erected.

Nature has blessed this place with sweet-water springs and verdure, and the blue waters fondling the shore make the scenery charming to behold. The spiritual atmosphere is strangely uplifting. The peace of nirvana rests on this isle, and it is well to linger there, but my karma drove me onward. The hermits quit the place only in winter, when the ice on the lake is sufficiently strong to bear the weight. They then go to lay in their simple provisions for

the year. That done, they return to their silent retreat. A few goats are kept for the milk they yield.

Noble mountain isle of Ko Ko nor, I still see you with my mind's eye resting in the grandeur of your silence. You are strangely blest, for never before nor since have I felt the nearness of the Bodhisatvas in such reality.

However, onward with the caravan. Four more days and we reached the Salt Lake Chamcho. This Lake contains such quantities of salt that it remains in its crystalline condition, being but lightly covered with water. Naturally this has made the place one of great activity, and a fairly large town has sprung up here,—Chadam by name. The salt is carried on camels and yaks to markets in Tibet and China, and to judge by the number of pack-animals employed, the salt industry of this place must be a lucrative one.

Now came the hardest part of our journey,—ten days through a narrow valley where we were for three days without water. It took energy to keep up spirits in that place, and we did so by lending our dry throats to song, which resounded back upon us from the rocky mountain sides.

However, the worst road must see its end, and at the close of the tenth day we entered upon open space, a mighty stretch of land,—the Desert of Gobi, silent vast and expanding,—not an animal to leave a footprint on its red pebbly sand not a bird to break the stillness with a chirp.

Cold and snowy white beckon the tops of the red and rocky mountains that surround it, cold is the atmosphere, for even in summer the desert invites snow. And yet, you mighty sands of Gobi, you speak,—in a voice more eloquent than word. The spirit of the Eternal rests upon you, and "Nirvana" whisper your stony pebbles. Here the mind expands and knows its own greatness.

But not without danger can the bold venturer cross Gobi. There are rivers, black with the slime and mud that rest just below the surface of their water, and the undercurrents are strong and swift. These have to be forded on horseback on a river bed made of quicksand. Here the desert claimed her toll, for two of our men fell from their horses, and ere yet we could rescue them, the sand had drawn them to the bottom.

There are hot-water geysers in Gobi, which send their fountains upward, and some oases, where we rested, but not a sign of life on any of them, although fresh grass for our animals and clear water for all was there. Sometimes we felt a pressing loneliness, in spite of our large numbers. Then we resorted to our natural mode of cheering up and made our 200 voices ring through the desert air, till night came, and we rested and then the stars, oh, those stars of the desert, nowhere else are they so large and brilliant. They penetrate deep into the heart and leave an impression never to be forgotten.

A month's travel in the desert brought us to the monastery of

Nagchu. Adjacent to the monastery is a city of the same name. It is a large and lively place, with a bazar which well supplies all needs.

Here, on the border of Tibet, we were delayed for nearly a month, waiting for permission to proceed from the Tibetan Government.

In Nagchu I encountered the only loss I sustained on the entire journey, for one dark night my pack-

mules were stolen. However the loss was soon replaced, owing to the generosity of my dear mother and sister, who on my departure from Repkong had made provision for such a mishap.

The rest of the journey went on uneventfully. However, we were glad to reach Lhassa, our destination, and in the month of the Monkey, (July) we entered this far-famed city.



ART AS A WAY OF THE FUTURE

AN APPRECIATION OF THE WORK AND MESSAGE OF NICHOLAS ROERICH *

By ANAGARIKA GOVINDA

While the world is in flames there comes a message of beauty like a call from a distant star: a monumental Monograph on the Art of Nicholas Roerich, published by the Roerich Museum in Riga under the editorship of A. Prande with magnificent colour and half-tone reproductions and a very instructive text by Barnett D. Conlan.

There will be people who say: What can art mean to a world in which human lives are sacrificed in millions, where whole countries are being devastated and all cultural values which humanity had developed in milleniums are trampled under foot! When the most fundamental rights have lost their validity, what can art and beauty mean? While struggling for their bare existence, can men afford to direct their attention to things which are not of immediate necessity?—This is what many will think if in these times one dares to speak of art, beauty, and culture. It is because they think that art is a luxury, a superfluous by-product of the human mind, good

enough as an enjoyment of idle hours, but without further influence on life.

But quite on the contrary, it is just art that makes human life *human*, it is art that raises man above the animal! Art is the language of a higher consciousness, freed from the narrow scopes of animal want and utility. It is precisely the lack of this consciousness which has caused man to fall back into the animal state where brutal force and blind instincts dominate all other qualities of life. An eminent scientist, Prof. Alexander, (quoted on page 169 of the Monograph under review) comes to a similar conclusion:

"The Western World is now suffering from the limited moral outlook of the three previous generations, during which the most advanced industrial countries treated art as a frivolity. The soul would wither without fertilisation from its transient experiences. This fertilisation of the soul is the reason for the necessity of art."

This necessity is now even greater, because we are going through experience which otherwise might kill the last remnants of spiritual life. The horrors of mechanisation which have

"Roerich", Text by Barnett D. Conlan, Edited by A. Prande. Published by The Roerich Museum, Riga, 1939—192 pages Royal Quarto (9½ × 13"). 79 half-tone and 47 colour plates. Price Rs. 30/-.

descended upon humanity are the outcome of mental lethargy, in which the mind renounces the sovereignty over its products and allows them to be misused and multiplied until they run amok and suffocate all life.

"The material and mechanical efforts of the last century have left civilisation in the position of a man who has come to create a highly organised body without a soul, and as soul and spirit are not to be manufactured, he is in danger of being caught in a gigantic web of soulless organism, whose joyless existence must eventually drive him to self-destruction." (Conlan, p. 30).

Art as the antithesis of mechanization, of the soulless repetition of dead form, is the only remedy which is able to dissolve the rigid crust which threatens human life. Art is the animated and harmonious expression of inner experience. It may take the form of a song or of a religion, of a poem or of a picture, of an architecture or of a philosophy, of a sculpture or of a symphony. It contains the characteristics of life, completeness, harmony, individuality and consciousness. It frees us from all that is dead, incomplete, piecemeal, disharmonious, mechanical and dull. The greatness of a work of art depends on the depth and intensity of experience and the force of expression. Depth corresponds to universality, it reveals the common roots of life. The intensity of experience and the force of expression is based on individuality. All great art, therefore, bears the stamp of universality and individuality at the same time.

The deepest experiences of humanity have been embodied in the forms of religion. They are, therefore, the greatest art-creations of man, and in spite of their collective origin they are as individual in their form (expression) as they are universal in their essence. Those who try to break this form in order to lay bare the universal foundation, end with a few generalizations and commonplaces, which have neither the power of conviction nor the fire of inspiration: they leave us cold because they have been deprived of individuality through which life can express itself. Those, on the other hand, who deny the universal essence of all form, end in a rigid dogmatism which separates them from their fellow-men and deprives them of that spiritual unity through which the diversity and individuality of life are correlated and harmonized.

Only those few who steer clear of these two extremes are able to see the beauty and profound art of religion and the religious nature of true art. Nicholas Roerich is one of them and as he combines the creative genius of the artist with the religious sensitiveness of the mystic, he is able to interpret the beauty of religious visions and ideals and to inspire his work, even if its subject is of apparently mundane nature, as in the representation of landscape and architecture, with a mystic sense which transforms the external appearance of nature into symbols of inner experience.

"His religious outlook would seem to differ from that of most

people in being much more religious. Most believers adhere to some particular scheme or creed to which they attach more importance than to the living spirit. Roerich's belief reminds one, in some ways, of Wordsworth's: it is something that saturates all his art and writings and at every moment of the day. This is significant when we remember that Wordsworth had the same adoration for mountains. It suggests that all deep spirituality is derived from the mountains, and that the lofty regions of the earth are, as it were, the dwelling place of the Higher Consciousness." (Conlan, p. 159).

For this reason Roerich left the places of his triumphs in the art-world—St. Petersburg, Moscow, Paris, New York—and retired into the sacred mountain fastness of the Himalaya after having traversed the whole of Tibet and Central Asia during many years of travel. No artist has done a similar thing before him, nor has any explorer been better qualified than he who on account of a strange inner relationship with the people and the nature of those distant regions did not move about there as a stranger among strangers, but rather like one who comes home from a long and adventurous journey and recognizes bit by bit the places and people and things associated with his distant youth. At the beginning of his career as an artist of international repute Roerich was called upon to paint the settings for Russian Opera, like Prince Igor, Sadko, Snow, Maiden, Khovanschina, Tzar Saltan, the Maid of Pskov, and the

Rite of Spring. These settings do not only reveal the wealth of his imagination but actually many scenes and things which came true in his later life. Was it a kind of clairvoyance which made him depict his own future or was it perhaps a remembrance of places and circumstances which he had experienced in a previous life and which irresistibly drew him back to the lands of his past?

Once while he was working in one of the rooms of the old palace of the former kings of Western Tibet, his family who had come with him, exclaimed: "Why, this is the very room of the King of Berendei!" and they stood astonished to see the artist working in almost the identical scenery which he had painted for this ballet many years before. Conlan, in relating this story continues:

"With a ballet like the Rite of Spring where the scenery is entirely mythic and prehistoric one could hardly expect, of course, such a coincidence to happen. But it does happen. Among the mountain fastnesses of Kashmir Roerich suddenly comes across the Rite of Spring.

It is Spring Day. The same fires are burning, there are the same costumes and dances, the same sort of music, so that he himself has to exclaim—"When we composed the Rite of Spring together with Stravinsky we could hardly conceive that Kashmir would greet us with its very setting." (p. 50)

In Mongolia the Artist had similar experiences. He discovered many of the designs which he had previously

created for the Stage ; and when the Siberian writer George Grebenstchikoff relates that "Mongols from Ordos, seeing Roerich, took him for one of themselves", it shows how much he really belongs to the East.

Among Tibetans I found a similar attitude. While staying in one of the monasteries which Roerich had visited on his journey to Central Asia the monks described him to me as a distinguished Chinese dignitary and a great follower of the Buddha. It was only many years later that I came to know that Roerich indeed had been in a high official position during his stay in China, but as to his adherence to the Buddha dharma we only need to see Roerich's art to understand the dominating role which the personalities and teachings of the Buddha and his followers play in the life of the Artist. Since the highlands of Asia have taken possession of his soul, the Buddha has entered his heart and all his paintings and writings breathe the universal spirit of Buddhism. Wherever this spirit has found a living expression, be it in religious monuments, sanctuaries, temples, and monasteries, which like citadels of faith tower into the sky, or in the forms of popular saints or mythological figures and events which mirror the higher reality of an invisible world, —the artist has seized upon all these manifestations of a living faith. While knowing and recognizing the philosophical foundations of Buddhism he does not look down upon the forms of popular imagination as aberrations and corruptions, but with

the profound instinct of the artist for a reality which begins where philosophy ends in paradoxes, he intuitively felt their esoteric value. Where others could see nothing but superstition, Roerich discovered beauty and through beauty he was able to approach the problems before him in the right spirit, until he was able to understand the significance of what first appeared merely strange in its outer form. Similarly, where others could see nothing but bleak, and inhospitable mountains or at the best "strange geological formations" the Artist felt the great rhythm of life, a gigantic creative movement in them a true symbol of the creative spirit through which art alone is possible.

"What beauty is there in the word 'creation'," he exclaims. "In all languages it convinces by reason of its power and the possibilities it opens up, for it is the symbol of joy and movement and of everything that breaks down the limits of dead convention. It is something that can overcome the 'impossible', lead us towards the conquest of fresh possibilities and procure the victory over routine and shapelessness. Movement is of its very essence and we might define it as an expression of cosmic law and of Beauty itself." (p. 175).

It is this attitude which enables the artist to understand the majestic languages of mountains and to raise the forms of the visible world to the level of cosmic symbols and inner reality.

The great teachers of humanity must have experienced a similar influence of the mountains. The Buddha lived for many years in a mountain cave, he revealed the most profound aspects of his teaching in his great cosmic sermons on the Vulture's Peak. Christ's teaching culminate in the Sermon on the Mount, Moses received the Law on Mount Sinai, the Rishis of old retired into the Himalayas, and Laotse disappeared into the mountains of Tibet.

"In Chinese the sign for 'man' when combined with that for 'mountain' gives the compound for 'spirit', and Chinese literature, whether it be that of the poets, Buddhists or Taoists, is full of reference to the mountain.

"There were lofty peaks glitter overhead and the waterfalls resound, man attains to perfection."

"The sages, poets and saints come from the mountain and return there".

"Towards the evening of his life he departed for the mountains and was transformed into spirit." (p. 161)

Roerich sums up these facts in the words: "All Teachers journeyed to the mountains. The higher knowledge, the most inspired songs, the most superb sounds and colours are created on the mountains. On the highest mountains there is the Supreme: the highest mountains stand as witnesses of the Great Reality." (p. 178)

Besides the movement and plastic value of forms, the deep, bright, sometimes dazzling, colours in the pure atmosphere of the Tibetan and Central Asian highlands are another

source of inspiration. One must have actually seen them in order to be able to appreciate fully the masterly way in which Roerich has rendered them in his paintings. Colour reproductions very seldom give the full scale of values of his colours which combine strong contrasts with the most delicate gradations, the latter especially in the treatment of the sky. Roerich is not only a master of mountains but also a master of skies. In black-and-white (half-tone) reproductions, where generally all plastic forms and the vigour of design and composition are well brought out, the sky very often appears as a plain, immovable background, whereas in reality it contains a wealth of colour, subtle movement and depth. The spatial feeling in Roerich's skies is generally as strong as the plastic qualities of his mountains, architectures and figures. He possesses a neolithic sense of surface values: for the roughness of an old weather-beaten wall, the peeling plaster of a Chorten (Stôpa), the smoothness of boulders in a river, the sharp-cut forms of granite rocks, the softness of rolling hillocks, the rigid architectural formation of high mountains, the scintillating freshness of ice-covered peaks and the supple plasticity of snow-fields. The love with which every stone and rock is moulded in Roerich's pictures gives them a peculiar reality in which the qualities of nature and those of a highly abstract art are combined. There is nothing accidental or hazy in these pictures, every form is clearly defined and

saturated with consciousness. In spite of his great ability for abstract composition and his spiritual conception of the world he does not avoid the outer reality of nature but uses its concentrated forms for the 'materialization' and intensification of his visions. It is interesting to see that just in those pictures where the artistic simplification and abstraction are most prominent there is a nearness to Nature which a mere reproduction of optical impressions would have never achieved. It is because the artist has realized the essence of nature within himself. The words which a Chinese writer on art wrote many centuries ago can be aptly applied to this case:

"The artist with his sovereign power seizes on nature and transforms it. He does this not because he believes he can improve it, nor because he wishes to imitate it, but because he wishes to become one with it. In this way he creates in the spirit of Nature something unseen before." (Quoted by B. D. Conlan, p. 100).

"The Chinese artist to a certain degree freed himself from the tyranny of bodily limitations and centred his consciousness in spiritual nature, and he was thus free to express abstract conceptions in a less conventional form. He withdrew himself from his lower consciousness, from the subservience to the laws of nature through a process of abstraction which, needed, to some extent is operative in all artistic creation, but which is carried much further in Chinese art than in that of Western

racess." (Dr. Oswald Siren, quoted by Conlan on p. 166).

'To withdraw oneself from the lower consciousness',—in these words lies the whole meaning of art and its function in the development of humanity. In these words lies the promise which art holds out for the future: to overcome the illusion of our narrow egohood and to attain that higher consciousness which enables man to realize his true, universal nature.

This ideal state is symbolized by the sacred realm of Shambala, the model of a future human society, in which Rigden Gyalpo establishes the Rule of Righteousness (of 'the Good Law') over the whole world, like the World-Ruler Sudarsana, who in a later birth was to attain Enlightenment as the Buddha Gautama. The mystic reachings of the Kâlachakra, the cosmic 'Wheel of Time', in which the whole universe is represented in the form of a mandala, are said to have been handed down by King Suchandra of Shambala, to whom they were revealed by the Buddha short before his parinirvana. (Should there be some connection between Suchandra and Subhadra, the last disciple of the Buddha, just as Sudasana, the Chakravartin of the past is the model of Rigden Gyalpo, the Chakravartin of the future, who is regarded to be a re-incarnation of King Suchandra?)

The sacred land of Shambala where these teachings were preserved and from where they were brought back to India in the tenth century in the form of the Kalachakra

Tantra, is supposed to exist even now invisible to the profane world, but as an active centre of spiritual forces, working for the good of humanity in many ways, nursing the seeds of a great future and preparing the world for the advent of a new order and for the coming of Buddha Maitreya, the Lord of Love and Compassion.

Already now the eyes of Tibet are directed to the great Coming One. All over the country we find "Signs of Maitreya" in the form of huge images of superhuman size; and almost every Titean temple possesses a symbolical picture of Shambala, the future Realm of Glory, in the form of a painted mandala (generally as a mural painting), representing the Eternal City, the Buddhist version of the Castle of the Holy Grail, which latter here takes the form of the flaming jewel of the Dharma-chakra. While the battle between the forces of Light and Darkness rages outside the walls of the sacred city, Rigden Gyalpo is enthroned in its centre, sending his messengers into the four quarters of the world.

One must be conscious of this mystic background if one wants fully to appreciate the spiritual message of a great number of Roerich's Tibetan paintings, just as for instance mediaeval Christian paintings, apart from their value as works of art, convey a special message to those who are familiar with the cultural atmosphere of Christianity, while to those who know nothing about it they will never reveal their deepest meaning.

Paintings like "Namtar of the New Era," "Chanrezi", "Cintamani"; "The Command of Rigden Djapo", "Sign of Maitreya", "Shambala", "Song of Rigden Djapo", while using the language of an ancient religious symbolism, contain experiences of great actuality and "are signs of a New Era, of new psychic perceptions, of a subtle world which is all about us, waiting until we are sufficiently evolved to perceive it." (Conlan, p. 157)

In Roerich's art the distant past and the distant future become forces of the present, and if we look deep enough we shall discover that both merge into each other in the eternal cycle of the universe, as revealed in the mysteries of the Kâlachakra.

Thus Roerich is not only a great artist who enriches our life through the aesthetic value of his work, but a torch-bearer of Shambala, a prophet of the Age of Maitreya, whose coming depends on the preparedness and co-operation of each single individual.

It is the aim of his art to make the individual conscious of this great task, to kindle the spirit of constructive co-operation for the building up of a new world, because, as he himself proclaims, "The beautiful is the great highway which leads to eternal Unity"—and: "Obstacles are only new possibilities to create beneficent energy. Without battle there is no victory."

It is this spirit which will convert the power of Chengis Khan into that of Maitreya.

THE ORIGIN OF THE BUDDHA IMAGE

By P. S. LAKSHMINARAYAN.

Tradition apart, the beginnings of the Buddha Image may be traced to a time immediately after his great decease in the 5th century, B.C. Symbolical representation preceded the anthromorphic. For a long time our sculptors knew the Buddha to be a superman, a type by himself and were certain that he was not a Deva, Gandharva, Yaksha or man, but a Buddha. Further they lived too near his time to disregard his injunction not to honour his remains after his physical death. So it was quite natural that they hesitated to represent him in human form.

Some Westerners overlook this fact and assert that our men did not know the art, but had to wait for the Gandhāra inspiration. Others who were impressed with the Asokan art, the earliest so far discovered, candidly admit that our artists had attained a very high order of skill in stone portraying of the plant, animal and human life. It would, therefore, not be right to infer from their hesitation that our men were incapable of representing the Buddha as a man.

Because of this difficulty they employed devices or symbols to denote him. The Brahmanical and other sculptors use these very symbols for a different purpose with a different meaning, but we are not

here concerned with this aspect of the question. The method of the early Buddhist sculptors was the indirect one, which suggested to the onlooker and obliged him to interpret the sculpture for himself. It was educative in its aim.

Of these devices—lotus, botree, wheel and stupa, the most frequently occurring is the plain or stylish lotus flower, shown by itself or at times mounted on a vase. It denotes the presence of the Buddha. The railings, freezes, pillars or ceilings abound with the plain or stylish flowers in or without vases. This flower seldom occurs on the floor or doorsteps of the Buddhist sculptures. On one or either side of the vase may be seen worshippers carrying flowers and garlands in their hands. The two vases set back to back in the Amaravati sculpture represent the two scenes of the Buddha's life; the upright one stands for his preaching the First Sermon, the inverted one for the *parinibbāna*.

Our sculptors were alive to the fact of his birth from human parents. The stone picture of the lotus with the figure of a woman right in its centre shows that he is the son of Māyādevī. The lotus or the vase is associated with a woman who stands alone or is waited upon by two maid-servants. Some sculptures show two

Naga Chiefs on either side of the lotus emptying water from their up-raised trunks. In these panels, Māyā, the mother of the Buddha is shown as receiving her first bath after his birth. Scholars are of the opinion that it is the immediate predecessor of the Brahmanical Goddess, Lakshmi. After the bath the mother and infant are taken in procession to the palace from the Lumbini garden where the birth took place. Later Asita, the sage Astrologer is consulted about the future of the child. This consultation is shown in another panel.

Again the artist has translated into stone many a popular beliefs concerning the Buddha. For example, the lotus and the elephant in the Barhut railing give expression to the then current view that the Lord appeared as an elephant before he entered his mother's womb and that he is the wisest of all beings. Here the lotus is the symbol for the Buddha and the elephant is known for sagacity. Likewise the lion with the lotus expresses that his contemporaries and the succeeding generations regarded him as the lion among the Sākya, into whose clan he was born and next as a lion among men. It reminds us of the majestic personality of this uncrowned king, of the ease with which he overcame all opposition, of his persuasiveness and ability which won to himself many a disciple. So also the nandipada or the bull and the lotus combination in the Bharhut and Sanchi sculptures is the artist's way of saying that the Lord was born in the constellation of the

Vrishabha. It gains in time the farther meaning that like the bull, a beast of burden, he served all men by preaching the Dhamma to them and thus relieved them of the dead weight of suffering into which they were born and in which they lived. In fact he carried them from *samsāra* to *nirvāna*.

Because he was regarded as a very eminent person, the sculptor gives the Buddha the double *parisol* and *Chauri*. They are held high up over a blank space. Or a *stupa*, the usual emblem of the exalted rank with a dignified person standing before a *stupa*, means that Indra pays a visit to the living Buddha. A *stupa* by itself shows that the Lord had attained *parinibbāna*, that is, physical body passed away. The wheel, another sign of sovereignty serves to represent the Buddha. His first Sermon is called the setting of the wheel of Law in motion. So the law he first promulgated immediately after his enlightenment obtained respect on all hands, even as a wheel would roll smoothly over the land. So the wheel in the sculpture reminds of the Lord preaching his first Sermon. This is made clear with the appearance of the deer on the scene showing that it was first preached in the Deer park near Sarnath.

Like the lotus, the botree or the boleaf stands for the Buddha. *Erāpata*, a Naga Chief appears as a well-dressed person before a boleaf. It shows that this Naga Chief worships the Buddha. Similarly a number of men before the botree means that his disciples are listening

to the Lord's discourse on the Dhamma. A woman standing before the tree would represent Sujāta offering food to him when he broke his fast after he was reduced to a skeleton through his severe penance.

An Amaravati sculpture gives a symbolic representation of four events of the Lord's life, and this panel is borne by an Atlaslike figure on his head and both hands.

Transition from the symbolic to the anthromorphic school is marked by the group of sculptors who include the footprints only of the Buddha in the picture. They do so without disrespect to him. It is in accord with the conception of the age which considered the Buddha as a man sprung from a human mother's womb and yet not a man. One foot at the top of the panel and another at the bottom suggest that he sprang into earthly life descending from the heaven. The Nagarjunakonda sculpture depicts it in a slightly different way. At the extreme left the mother stands holding a support with her right hand. Two maidservants are near an empty pitcher placed near the centre. An open umbrella and a Chauri are held high up almost over it. The right hand side of the picture has four men standing in a row with a carpet in their two hands. This carpet bears seven foot-prints pointed towards the vase. They show that the Lord whose fame is spread over the seven worlds has taken the first seven steps after his birth. A maidservant worships him with folded hands immediately he was born.

Similarly the departure scene from the palace, from which he stealthily rode away in the dead of night, is beautifully shown in the Sanchi sculpture. Two feet with toes with toes pointed towards a tree are placed at the extreme right of the panel. A horse is shown galloping in the direction of the tree and returning slowly from it. The umbrella near the tree in the centre means that Gautama who left the home became enlightened under the tree. The presentation of the child before the sage astrologer is shown by the 2 foot-prints before a bearded man. People kneeling before the foot-prints mean that they worship the Buddha.

Lastly we pass to the artists who are under no restraint and who depict the infant Gautama and the adult Buddha. The birth scene includes the mother supported by a tree behind her, an infant springing from her right side and another infant springing from her right side and another infant standing on a lotus with or without a pedestal. An attendant receives the babe on a clean linen or direct into his two hands. The standing infant suggests that he is ready to take the seven steps or has already taken them. Two Naga Chiefs with their serpent hoods stand on either side of him, and give him the first customary bath. The mother holds the tree with the right hand only or with both the hands. It suggests that the birth took place in the Lumbini Garden.

Some times a head of seven lotuses is included in the picture to suggest

the first walk he took after his birth.

His enlightenment, Indra's visit, his teaching and other scenes from his life are picturesquely depicted in stone. The Brahmanical sculptures felt obliged to bend to the popular will by including the Buddha in the Hindu temples. They use him, however, to serve as an ornament in the image of deity, to figure as one among the ten avatars of Vishnu.

Quite a large number of good-sized fine Buddha images anterior to the Greek art, are found in Mathura, Sarnath, Anuradhapura and elsewhere. They clearly prove that our sculptors did not lag behind their brothers in the West.

For many centuries the Asokan Sarnath Pillar served to educate our ancestors in the Dhamma. The four lions set back to back on its capital and the four animals alternating with the wheel in its abacus have a profound meaning. The wheel here stands for the law of casuality, action bearing its fruit. The wise elephant, the docile bull, the agile horse, and the majestic lion, each of the these associated with the lifestory of the Buddha, is shown in the abacus

dragging behind it a heavy wheel, the waggon laden with the ills of the world. The lions united back to back on the capital mean the one Universal King, who is the Lord of the four directions—North, East, South and West. He issues from his high seat the proclamation, the message of hope for the benefit of all. So long as a man be unwary, be he a ruler (the lion) or the slave (the bull), be he wise (the elephant) or active (the horse), he is yoked to the wheel of Samsāra, he is subject to the law of cause and effect. The abacus further proceeds to say: But if a man be alert and diligent, be he a king or serf, be he wise or industrious he overcomes the operation of the endless wheel of Samsāra and triumphs over it. The wheel now rolls fast miles and miles away in front of him. Emancipated that he is, he enters Nirvana.

We are left to wonder if the modern much boasted printed word could equal this centuries-old art in the freshness and vigour of appeal of the eternal and universal truth, that life could be so lived to make the world happy, that man is the architect of his life.



BUDDHA DAY CELEBRATIONS

LORD BUDDHA'S DOCTRINE

MESSAGE OF LOVE AND AHIMSA. SOLUTION OF PROBLEMS OF
SUFFERING HUMANITY.

The life and teachings of the Lord Buddha were discussed at a public meeting held at the Mahabodhi Society Hall, Calcutta on 20th May evening in observance of his birth Enlightenment and Mahapari Nirvana anniversary. S. J. Santosh K. Basu presided.

Mr. B. C. Chatterjee was the first speaker to address the gathering. Mr. Chatterjee began by saying that a cyclic renewal of the human spirit was the most interesting phenomenon of history. Most nations and races of the earth had sometime or other come perilously near spiritual extinction. But a number of them survived such fate by reason of a regeneration of the spirit within them in course of time. India was in the grip of a cramping and soulless formalism which threatened her moral and spiritual existence before the advent of the Lord Buddha. After he came things changed. He poured his immortalising spirit of love into the desiccated soul of India and replenished it. His love not only broke the barriers of sex, sect and caste but even overflowed into the animal world. It was a remarkable fact that love of animals was a feature of the doctrine he preached.

Love of animals had no place in the New Testament and indeed it did not make its appearance in Christian teaching until the time of St. Francis of Assisi. The Lord Buddha's doctrine that hatred was not killed by hatred but was killed by love embodied an immortal law of human nature, the recognition of which would some day lead to man's salvation.

The corollary of the Lord Buddha's doctrine of universal love, Mr. Chatterjee continued, was the doctrine of Ahimsa. No greater or more creative doctrine of human conduct had ever been formulated before or since, and the day mankind would learn to practise Ahimsa 'en masse' would mark the conversion of earth into what they called the Kingdom of Heaven. The message of the Lord Buddha sank deep into the soul of India, so much so that a whole sub-continent turned vegetarian as a matter of faith. This was a remarkable landmark too in the ethical history of the human race. "According to my humble understanding of history", Mr. Chatterjee remarked, "the Lord Buddha represented a closer approximation to God-likeness than the other saviours of the world."

PRACTICE OF AHIMSA.

"I should like to say a little more towards the practice of "Ahimsa" which would take me, I am afraid, into controversial grounds. But I deem it my duty to say it. We know how the doctrine of Ahimsa was carried by the Buddhist empire to its farthest end. But unfortunately the later Buddhist empire failed to keep count of the fact that outside its confines were people with instincts who understood nothing of Ahimsa and we know as a matter of history that these people at last invaded India and conquered her. We know how they slew Buddhist monks by the thousands at the various centres. I venture to think that no nation can afford to ignore the warning sounded by the Lord Sri Krishna in the Gita to the effect that those who would protect a nation's Dharma, culture and civilisation must be in continued preparedness against those who tried to destroy that Dharma and civilisation. The tragedy of later Buddhist India was that she forgot this warning of Sri Krishna.

IN MODERN TIMES.

"Let us come to modern times. Mr. Gandhi with his transparent honesty and indomitable courage has re-asserted the doctrine of Ahimsa. He has enjoined non-violence on the Hindus of India in thought, speech and action as an absolute rule of conduct. If Hindu India accepts Mr. Gandhi she will never be able to have a national army trained in the practice of violence and would therefore have to depend for ever on the British

for doing violence to those who would attack her frontiers or her long sea-board. So Gandhian non-violence can only be practised by India if she remains for ever a British protectorate. India must realise the untenability of this position. She cannot be heard to tell the Briton that he must do violence to her enemies all round so that she may practise non-violence behind his shield.

"I should therefore, say in all humility", concluded Mr. Chatterjee, "that non-violence must remain our abiding ideal of life but we must clasp on to it the historic insistence of the Lord Sri Krishna on a nation always being prepared to do battle against the enemies of its Dharma. This preparedness must remain indispensable until mankind knows war no more. To that glorious finale we all turn our spirit's eyes; but in the meantime Sri Krishna's words to Arjuna must ring in our ears without cessation and without fail."

DOCTRINE OF LOVE.

Dr. Kalidas Nag said that it was not a fact that when the Lord Buddha made his appearance he did not know that there was violence all around. He was aware of the existence of violence and the world had the guidance from him as to how to get rid of violence. Explaining the significance of Lord Buddha's doctrine of non-violence the speaker pointed out that it was not a negative doctrine, that it was not Ahimsa but a positive doctrine, doctrine of love. While the world was having a bitter experience

of the cult of violence, India through the message of the Lord Buddha was offering a different solution to the world's problems.

Sj. D. C. Ghosh said that he was confident that a day would come when the whole human race would realise that in the doctrine of Ahimsa which was India's greatest contribution to the wellbeing of mankind, lay the solution of the suffering humanity.

Prof. Benoy Kumar Sarkar, Dr. Sarashilal Sarkar, Prof. R. C. Adhikary, Bhikkhu Seelabhadra also addressed the gathering.

The president said that in the message of the Lord Buddha was enshrined the spiritual heritage of India accumulated through centuries. They recalled with glory and pride on this auspicious occasion that this message had reached the farthest end of the globe. Let them also remember that the afflicted soul of mankind turned to-day once more towards India for relief and guidance.

VAISAKHA DAY CELEBRATION IN DARJEELING.

Under the auspices of the Tamang Buddhist Association, Darjeeling, "Vaisakha Day" was celebrated at the local Tamang Monastery on the 20th May last, to commemorate the birth, enlightenment and Mahaparinirvana of Lord Buddha. The pujas were performed by the Lamas of the Monastery from early morning when the temple was overcrowded by people of all denominations to offer flowers and bring offerings to Lord

Buddha. After the pujas were over, a big procession carrying the image of Lord Buddha in a very beautifully decorated "dom" followed by a large number of Buddhist monks and laymen, including ladies and children carrying the religious scriptures, went through the town. A mass meeting was held in the precincts of the Monastery in the afternoon; Mr. B. C. Sen Gupta, Sub-Judge of Darjeeling, presided. The programme of the meeting commenced with the administration of Pancha Sila and recitation of Gathas by Rev. N. Jinaratna, a Ceylonese Buddhist monk from the Maha-Bodhi Society. Then followed speeches by Rev. S. K. Jinorasa, Sister Vajira, Messrs. Budhiman Sangden and Lallsingh Lama. Swami Prabhudhanand of the local Ram Krishna Vedanta Ashram, read out the speech of Miss Phips, who could not be present in the meeting owing to indisposition. All the speakers dwelt on the life and teachings of Lord Buddha.

The President, in a nice little speech, thanked the organisers of the function and also paid a glowing tribute to Lord Buddha because of the greatest sacrifice he had made for the sake of humanity.

After a hearty vote of thanks being proposed to the Chair, by Mr. R. Lama, the meeting terminated after which the guests were treated to light refreshment. Messrs. H. D. Lama, Singman Singh Ghising and Karta Singh Pakhrin were all attention to the guests.

BUDDHA AND THE NATIONS.

*"The Message of the Buddha
will save civilization".*

—VASWANI.

"Europe is descending into the darkness of savagery. Civilisation is entering more and more into chaos. What will save civilisation is the message of the Buddha, the gospel of the Rishis, the great vision of the Christ", said Sri T. L. Vaswani in the course of his talk on "*Buddha and the Nations*" on Vaisakha Day, 21st May 1940, which was celebrated with enthusiasm at the Krishta Kunj, Karachi, as the thrice-blessed Buddha Day, sacred as the day of his birth, his illumination and his Nirvana. "A blessing", said Vaswaniji, "rests on this day. The Buddha pours his blessings this day upon all who seek and aspire."

Gautama's life, according to Vaswaniji, was one of singular beauty and singular fascination. A Prince, he became a *bhikkhu*. He renounced the palace to join the Brotherhood of the poor.

There entered into Gautama's heart a vision of *Dukkha*, the World-Sorrow. And in quest of the way out of the world-sorrow, Gautama left his palace quietly one night, and later sat in meditation for years in a forest.

Born under a tree, Buddha received illumination, also, under a tree. For years he practised *tapasya*, with a vision in his heart of the world's *dukkha*. Then there came to him, under the Bodhi Tree, a deeper vision,—a vision of the Great Law

which converted *dukkha* into discipline and showed that the way out of sorrow was service and sacrifice.

The world, said Buddha to his disciples, was full of flames. There were flames all around us. Round about us, encircling us, were the mighty flames—the flames of greed and passion and hate. "The world", said Baswaniji, "is unhappy for the triple flame is burning still. Centuries after the Buddha spoke his mighty message to the multitudes of India, the world is still in flames. Extinguish the flames: go into the Light! Break the tyranny of the Dark, the tyranny of externalism, and go within! And with the spiritual energy of the within, rebuild civilisation!"

VAISAKHA PURNIMA IN THAILAND (SIAM)

*(Special Message from Two Latvian
Buddhist Priests now living in Siam)*

On May 20th at half past four in the afternoon the Council of Regency of the Kingdom of Thailand proceeded to the Chapel Royal of the Emerald Buddha in Bangkok and lighted the candles of worship before promoting certain Bhikshus and Samaneras to higher ranks.

On May 21st at six p.m. the Council of Regency again proceeded to the Chapel Royal, and after the President of that Council had lighted the candles of worship before the image of the Emerald Buddha the Council of Regency made their exit to the front of the Chapel. Thereafter they and the members of the

Royal Family and officials of the Thai Government lighted candles in praise of the Triple Gems (Ratnatraya) and then circumambulated three times round the temple before again entering into the Chapel Royal. A sermon was then preached by a well-known Buddhist High Priest. The mode of dress was red clothes worn by members of the Royal Family, while officials wore ordinary uniforms.

Such was the official programme of the observance of Vaisakha Purnima in Thailand this year.

The kingdom of Thailand (Siam), with an area of 200,148 square miles and a population of 14,464,105, is the only independent nation in the world having Hinayana Buddhism as the state religion, although, as a matter of fact, those revolutionary leaders who led the 1932 coup d'état and hastily compiled the new Constitution of this land forgot to stipulate in the Constitution that the Thai King shall profess the Hinayana form of Buddhism. The present Constitution of Thailand, Chapter 1, Section 4, says: "The King shall profess the Buddhist Faith (*N.B.* not clear, shall it be Hinayana, or Mahayana, or both?) and is the upholder of religion."

The combined total of Hinayana and Mahayana Buddhists in Thailand is 13,752,091 (according to the recent census). There are 629,907 Mohammedans and 69,227 Christians (many of whom occupy vital government positions) in Thailand.

Generally there is said to be utmost co-operation between the

Buddhist Church and the Thai State. But nonetheless Buddhism in Thailand is in a rather deplorable, or even lamentable condition, mainly because of lack of education and false national self-conceit. The greater majority of people in Thailand (formerly called Siam) are illiterates, namely, out of the total population of 14,464,105 only 3,111,771 are literate (according to the latest census). The percentage of the illiterate is thus gloomy and shocking.

Is it wonder then that people of Thailand, including many government leaders, know Buddhism very deficiently?

This year, as in all previous years, a very large number of animals were slaughtered in Thailand on the thrice sacred Vaisakha Purnima Day. And it is all the more pitiful and revolting, because all the slaughter-houses in Siam are at present government-owned, and the government of the land, according to the Constitution, is supposed to be Buddhist and upholder of the Buddhadharma!

If the Buddhists of Ceylon, India, and other lands, could in some way induce the Buddhist Government of Thailand to abandon its present careless or negligent attitude towards the greatest and most solemn Buddhist Festival in the year, namely, the lofty Vaisakha Purnima Day, they would help thereby the cause of the noble Buddhist religion to a very great extent indeed. As the killing of animals (with the sole exception of fowl) is vigilantly controlled by the Thailand Government, it is very easy to prohibit the killing of animals and

selling of meat in the markets on the Birthday of Our Lord Buddha Gautama, the Great Compassionate One. One day of abstention from meat in a year would not much affect the physic or complexion of Thai national leaders.

In this connection one more fact must be revealed. Up to the last year, 1939 C. E., butchers in Thailand were people of foreign origin, viz., some Afghans and Islamic Chinese, but now, in accordance with the new legislation, aliens are forbidden to occupy the position of butchers here, and thus only Thais, i.e., Siamese, are allowed by the Thailand Government to do the ghastly job of killing animals in government slaughter-houses. Naturally, this new development is unwelcome, and is highly deplorable from the Buddhist point of view, for formerly butchers in Thailand were mostly Muslims, but now they are the *soi-disant* Thai Buddhists. No decent Buddhist can be a butcher, and to coerce some one to become a butcher, as it is now being done by the Thai authorities, is still a greater demerit, offering a scathing indictment of Thai methods and outlook on life.

Readers and subscribers to "The Maha-Bodhi Journal" remember that the holy Vaisakha Purnima Day was chosen by the Thailand authorities last year for the opening of the First Government Casino in Siam, at Hua Hin, the popular seaside resort in this Buddhist Kingdom. The Hua Hin express from Bangkok was full of Thai princes and notables, who went

to gamble there on Vaisakha Day last year (N.B. see the Maha-Bodhi Journal, Vol. 47, No. 7, page 322). Today the Buddhist people in India and in Ceylon will learn with moral satisfaction that no luck whatsoever attended the Thailand Monte-Carlo sacrilegiously inaugurated on the full moon day of Vaisakha. The Thai gambling den at Hua Hin opened with much pomp on Vaisakha Purnima did not live long. Now this Casino is closed with shame, for reasons more than one. One of the many reasons is that some officials were alleged to gamble there with government funds. The other reason is that on account of the European War the wealthy Britishers from Malaya, who were expected to patronise the gambling Casino at Hua Hin and empty their pockets there, are no longer visiting Thailand for pleasure.

Is this not a fine example of the working of the Immutable law of Karma, Karmic Punishment fell quickly on those greedy Thai statesmen who disregarded the sanctity of Vaisakha Purnima Day, the precious and sublime Day of Lord Buddha Gautama's Birth, Enlightenment and Mahaparinirvana. Out of this Casino at Hua Hin only loss, financial as well as spiritual, resulted to the (Buddhist) Government of Thailand.

BUDDHA DAY CELEBRATION AT MADRAS.

The Holy Commemoration of the birth, enlightenment and *Parinirvana* of Buddha Gauthama Sakyamuni was celebrated by the Maha Bodhi Society at Maha Bodhi Ashram, Pe-

rambur on 20th May, 1940 under the chairmanship of Sri Saddharma-charya Bhikkhu Nilwakke Somananda Thera. Speeches were delivered on the life and teachings of the Buddha.

On Vaisakha Purnima day, May 20, Buddhists will keep the birthday of Lord Buddha, and in Indian towns appropriate arrangements have been made. His message, first preached in this country, has spread to the farthest parts of the East and these at all times, but especially on sacred

days, look to India with a feeling of reverence for its places and ancient literature connected with the master. At a time like this the gentleness of the Buddha's life and message stand in contrast with the horrible things that men are doing to one another in parts of the globe. But the Buddhist faith in long centuries has experienced many other periods when a kind of madness seemed to afflict men. The tyrants and their works have fallen into dust, but the teachings of Buddhism remain, a light to humanity on its way.—*Statesman.*



BOOK REVIEWS

THE SOCIAL AND ECONOMIC IDEALS OF BENOV K. SARKAR—*edited by Banerwar Dass, B.G.Ch.E. (Illinois U. S. A.) with a Foreward by Dr. Narendra Nath Law. Published by Chuckerverty, Chatterjee & Co., Ltd., 15, College Square, Calcutta. 462 Pgs. Price Rs. 8/-.*

Dr. Sarkar's name is well known among the savants of all lands. His erudite spirit has once more proven itself in the book under review. He is a great student of life and its evolutions. To go into detail is beyond the limits of a short review. We can only say that the book is worthy of the highest recommendation. Extracts might be published, where the entire is not within reach of the general reading public.

TWO YEARS OF NATIONALIST CHINA—*edited by Min-Ch'ien T. Z. Tyau Lt. (London). Published by Kelly & Walsh, Shanghai, 523 Pgs. Price 1 Pd.*

The book opens with a photo of Dr. Sun Yat Sen, followed on the next page by his will. Next comes the new national song, the spirit of which is the rebuilding of the Republic and a call to the comrades to press forward with one heart, one mind.

The new Nationalist Party is known as Kuomintang and was reorganised in 1925. Its object is to achieve national unification at all costs. Then comes the whole history of the Kuomintang. It is an interesting study of the achievement of a nation that has wakened from a sleep of centuries and is now falling in line with the great nations of the world.

PICTURES FROM THE LIFE OF BUDDHA—*by Nandalal Bose. Published by the "Times of India", Bombay. Price Rs. 2/-.*

This is a portfolio, containing six colour reproductions representing scenes in the life of Buddha.

The first of these shows the scene in Lumbini Garden, where the Buddha to be was born.

The second shows us Prince Siddhartha on his steed, departing from the scene

so dear to him, and proceeding on his great search.

The third shows Sujata offering her bowl of milk-rice.

The fourth picture is the most inspiring, for here the Lord appears to us on His return from Tusita Heaven, where He had gone to preach to his mother.

In number 5 we see Ambapali at His feet, where she receives his consent to her invitation to Him to be His guest on the morrow.

The sixth shows us the last sad scene, where the Tathagata lays down his weary body under the sal-trees, that His consciousness might enter the Universal State, —Nirvana.

Nanda Lal Bose is well known as an artist, and his expressions are unique. The pictorial expressions of the Life of Buddha are impressive and relate in silent language the ever beautiful tale.

THE ART OF THE ANAGARIKA GOVINDA—*By R. C. Tandam. 102 pages, published by Kila-bistan, Allahabad and London. Price Rs. 1/12.*

This is a general description of the Art of this artist of outstanding merit.

The book opens with a short account of the life and travels of the Anagarika. We learn that he has the blood of four nations in his veins.

In his travels we follow him through three continents. From the culture centre of Capri in Italy, we go with him through the deserts of Africa and Arabia, till we find him in Ceylon receiving the initiation of the Buddhist Anagarika, and now we are seeing him in India, deeply engaged in religious and philosophical activities. Like the early propagandists of Buddhism, he teaches with the brush as well as with the pen, and is a fluent platform speaker. He is a versatile genius and his poems as well as his paintings, breathe spiritual inspiration.

The Anagarika is particularly fond of Tibet, to which country he has paid several visits, and his Tibetan paintings are therefore wonderfully impressive. The book under review has numerous reproductions of the Anagarika's paintings and quotes him as a poet. It is a book well worth reading for the life and labours of a man like the Anagarika are an inspiration to old and young alike.

NOTES AND NEWS

The Non-slaughter of Animals on the Vaisakha Purnima Day.

Ahimsa or the non-injury to all living beings is the Keynote of Buddhism as understood by many. It is doubtful in the world's history, ancient or modern, if any other religious teacher received in his life-time the respectful homage of his countrymen, to the extent that Buddha did. He impressed his will on the people. He was the harbinger of a logically developed doctrine of Ahimsa in the sacred land of India, where people spontaneously responded to his creed. India gradually ceased to be a meat-eating country. Even to-day she occupies the first place in the world as a vegetarian country. The *Daya Dharma* or the doctrine of compassion of Buddha received a novel status in the legislation of Asoka. It was Asoka, who for the time decreed non-injury to life as a policy of the state. His Royal Proclamation runs thus "Here (in his dominions) no animal may be slaughtered for sacrifice, nor may holiday-feasts be held, for His Majesty King Priyadarsin (Asoka) sees manifold evil in holiday feasts. Formerly, in the kitchen of His Majesty King Priyadarsin, each day many thousands of living creatures were slain to make curries. At the moment, when this pious edict is being

written, only these three living creature's namely two peacocks and one deer, are killed daily, and the deer not invariably. Even these three creatures shall not be slaughtered in future". He was not contented with the non-slaughter of living beings, but he issued another edict making provision for the medical treatment of animals as for man, "His Majesty King Priyadarsin, has two kinds of hospitals, hospitals for men, and hospitals for beasts. Healing medicinal herbs for man and for beast, wherever they were lacking, have everywhere been imported and planted. On the roads, trees have been planted, and wells have been dug for the use of man and beast." Wherever the Master's message of *Daya Dharma* spread in Central Asia, in China, in Japan, in Siberia, in Burma, and in Ceylon, hospitals for men and animals were opened, as expressions of the spirit of service of humanity which is the basic element of Buddhism. To-day there are visible signs in all Buddhist countries of the revival of the true spirit of Buddhism as embodied in the doctrine of Ahimsa. The celebration of the Birth-Day Anniversary of Buddha which was observed in Ceylon as Animal-Day shows that this movement is making steady progress and has immense public opinion behind it.

Let Mr. Gandhi be assured that though his view is not shared by the Congress he is not isolated from the deep and age-long currents of India's thought and culture. For Ahimsa, which claims to be his personal creed is the very essence of Indian culture. Ahimsa is still the living faith of the millions of Buddhists throughout the world. Mr. Gandhi perhaps means that *Karma* and *Dharma* should dominate the political stage of India. She does not glory in territorial aggrandisement. Her policy was inaugurated two thousand two hundred years back by the great Buddhist Emperor Asoka. He records "His Majesty feels remorse on account of the conquest of Kalinga, because during the subjection of a previously unconquered country, slaughter, death, and taking away captives of the people necessarily occur, where at His Majesty feels profound sorrow and regret. . . . After the Kalinga war Asoka laid down a non-violent foreign policy, and for the regulation of his relations with the neighbouring countries. This policy is explained in the following words—

"And this is the chiefest conquest, in His Majesty's opinion, the conquest by the Law of Piety; this also is that effected by His Majesty in his dominions and in all the neighbouring realms: "If you ask what is the King's will concerning the border tribes, I reply that my will is this concerning the borderers—that they should be convinced that the King desires them to be free from disquietude. I desire them to trust me and

to be assured that they will receive from me happiness, not sorrow, and to be convinced that the King bears them good will, and I desire that (whether to win my good will or merely to please me) they should practice the Law of Piety, and so gain both in this world and the next."

India should act up to her *Dharma ideal and Tapasya*. Here in India an ascetic with a begging bowl in his hand commands more respect and homage than a military lord with a sword in his hand. The wars, battles and party-disputes—these are nothing but constantly occurring phenomena in everyday affairs. But to sacrifice the country's ideal for the convenience of a party is really a crime. Even during the life-time of Buddha a battle was imminent between the Sakyas and the Koliyas. Buddha, the peace-maker thrice intervened and pacified them, but afterwards a battle took place without his knowledge. The Sakyas were almost completely annihilated. To eradicate this evil from the face of the earth Buddha strongly condemned the manufacture of weapons except those required for domestic purposes. If the warring nations of the world follow the Buddha's policy of disarmament the world would be permanently saved from the horrors of war.

Buddhism and Buddhist Practices in Siam.

Our friends, the two Latvian priests in Siam, are deeply grieved over the matter of animal slaughter

in that country. According to their report the greater number of the slaughter-houses were formerly owned by foreigners. But in 1939 a decree was passed which curtailed the activities of foreigners in Siam. One of the results of that is that the slaughter-houses have passed out of the hands of the Mohammedan foreigners, who up to that time had owned them, and have on that account passed into the hands of Siamese. These Siamese are usually Buddhists, and the Council of Regency of Siam is certainly composed of men of the Buddhist persuasion. Now our Latvian friends plead since Buddhism advocates no-killing, that at least the Buddhist holydays should be kept sanctified, and they would appeal to the Council of Regency that on the full-moon days and particularly the Vaisaka, the slaughter of animals be forbidden. As Buddhists we sympathise with the sentiment of our Latvian brothers, and we trust the Council of Regency of Siam will do the needful in this line.

Buddhism and Kant.

Prof. R. C. Adikari delivered at the Maha Bodhi Hall four lectures on "Buddhism and Kant". He compared these two philosophies and laid stress on the striking similarity between the two. For the benefit of the readers of the Maha Bodhi Journal, the learned Professor will write a summary of his lectures, which we hope to publish in the September issue of the Journal.

Devapriya Valisinha.

Our General Secretary, Mr. D. Valisinha is still in Ceylon. Important business dealings of the Maha Bodhi Society, claim his presence there. We trust that all the executive affairs of the Society, will be settled harmoniously, and we have reason to believe that they will, since our Secretary is a man of tact and business ability.

During his sojourn on the island, Mr. Valisinha had the happy opportunity of joining the Pinnacle-ceremony of the Ruvanvalisaya at Anuradhapura, which event was a very rare and solemn one, and also showed the increasing activity of Buddhism in Ceylon.

We may here mention that Buddhist centres are active in India as well, and at that big conclave at Anuradhaura Mr. Valisinha gave the Buddhists of Ceylon a chance to see what Buddhism is doing in India, the land of it's birth, through the medium of the Maha Bodhi Society.

Founder's Death Anniversary.

The death anniversary of our revered Founder was not celebrated in India this year. But we understand that in Ceylon meetings were held in memory of that day.

Mr. D. W. Vikramaratchi gave a broadcast speech on the eve of the 28th April, dealing with the main events of the late Rev. Dharmapala's life.

Buddha Jayanti in India.

The Buddha-day celebrations are becoming an important function in India.. Through the efforts of the Maha Bodhi Society the Vaisakha Festival is finding recognition in many cities of this land and the noble life of the great Indian sage is being more and more understood. We have with us reports from numerous places in India testifying to the fact that our endeavours have not been in vain, and we hope to

have an ever increasing harvest as years go by. Owing to lack of space we are unable to publish the full reports of all the centres ; so we crave the pardon of those who kindly sent their reports.

The expenses of the Vaisaka festivals in our own centres here were defrayed this year by generous contributions from Buddhist friends, mainly from Ceylon. We accord our heartfelt thanks to our noble contributors and invoke the blessings of the Bodhisatvas upon them.

ERRATA

On page 188 in "If Buddha Came Unto Our Streets" on the last line in the second stanza, read on a bed *of* stone find nightly rest, instead of on a bed find etc.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

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[No. 8

HOW RAMADHIPATI OR KING DHAMMA ZEDI OF BURMA, IN 1476 A.D., PURIFIED THE SANGHA COMMUNITY & THE RELIGION OF THE CONQUEROR THE "SAMMASAMBUDDHA" ?

BY THE VENERABLE BHIKKHU ARIYA DHAMMA, B.A.,

*Vice-President of the Buddhist Mission, Buddhist Mission Branch, Akyab
(Burma).*

The main object of my contributing this article from the translation of the KALYANI-SIMA INSCRIPTIONS, found in the "INDIAN ANTIQUARY", a journal of Oriental Research, Volume XXII of 1893; is to enlighten the Learned Leading Sayadaws or Mahatheras, the Buddhist-Laity and the General Public, on the fact, that when there was discord between the Members of the

SANGHA, owing to difference of opinion on the Law of Vinaya, and lack of proper practice of Its precepts or carelessness of the Members of the Sangha in the strict observance of the Vinaya, many partitions took place in the Sangha, and owing to which, different sects in one Sangha came into existence, thus, gradually Monkhood became a necessity of livelihood and a profession, making

both the members of the Sangha and the Religion of the Buddha impure ; at that time, the Leading Mahatheras and the Buddhist Kings of old, took necessary steps and immediate actions, for the purification of the SANGHA, and due to their zealous efforts in the cause of the Religion, the BUDDHA-SASANA, is surviving up to this period; but, if they had remained indifferent to the said fact, the result would have been vice-versa.

King Dhamma Zedi, being an ex-Monk, was highly learned in the Three-Pitakas; he became aware of the impurity of the Sangha then existing in Burma, and made-up his mind to purify the Sangha and to revive the true spirit of Buddhism as the Buddhist Emperor Asoka had done in India, King Srisangha-bodhi-Parakramabahu in Ceylon. So, after consulting with the leading Sayadaws or Mahatheras of his kingdom, in the year 1475 A.D., he deputed twenty-two Sayadaws or Mahatheras, and their disciples to Ceylon, headed by Moggalanamahathero and consigned to the care of two emissaries, Chitradata and Ramadata, with valuable and rare offerings to the TOOTH-RELIC of Lord BUDDHA and to the Mahatheras of the Mahavihara sect, and with presents to the King of Ceylon, named, Bhuvanekabahu;—for the purpose of receiving *upasampada* ordination from the hands of the pure Mahatheras of the Mahavihara sect. Before, deputing the Mahatheras of Burma, King Dhama Zedi, invited all the 22 Mahatheras to his Palace at

Pegu, and most respectfully appealed to them in the following words :—

“Reverend Sirs, the *upasampada* ordination of the Buddhist Monks in Ramaññadesa (Burma) now appears to be invalid. Therefore, how can the Religion which is based on such invalid ordination, last to the end of 5,000 years? Reverend Sirs, from the establishment of the Religion in Sihladipa (Ceylon) up to the present day, there has been existing in the island an exceedingly pure sect of Buddhist Monks, who are the spiritual successors of the residents of the Mahavihara Monastery. If, Reverend Sirs, you go to Sihladipa, and after selecting out the fraternity, whose members are the spiritual successors of the Monks of Mahavihara, a Chapter, who are pure and also free from censure and reproach, receive at their hands the *upasampada* ordination in the *udakukkhepasima* consecrated on the Kalyani River, where the Fully Enlightened One took a bath; and, if you make this form of *upasampada* ordination the seed of the Religion, as it were, plant it, and cause it to sprout forth by conferring such ordination on men of good family in this country of Ramaññadesa (Burma), who have faith and Confidence and are desirous of taking *upasampada* ordination,

the Religion will become pure and last till the end of FIVE THOUSAND YEARS."

To this, the Mahatheras replied :

—"Maharaja, your excellent request is, in conformity with the VINAYA-LAW, because it is actuated by a desire to promote the interests of the Religion. The ordination and visit to Sihaladipa (Ceylon) will increase our great accumulation of merits. We, therefore, grant you the favour, and visit Sihaladipa." Saying thus the Mahatheras gave a promise.

One month after the arrival of the party of Mahatheras and their disciples in Ceylon, King Bhuvanekabahu requested his Royal Preceptor, Vidagamamahathero to elect from among the fraternity, a Chapter, of Monks of the Mahavihara sect, who were free from censure and reproach; to confer upon the Mahatheras of Burma and their disciples, *upasampada* ordination, on the Kalyani River-Sima. Accordingly, arrangements were made with great pomp and rare decorations on either banks of the River Kalyani, and the Burmese Mahatheras with their disciples were conferred with *upasampada* ordination, in compliance with the custom followed by the Sihala Mahatheras of old. As regards the custom followed by the Sihala Mahatheras of old, the English translation of the Kalyanisima Inscriptions of Pegu, read thus :—

"In conformity with the custom followed by the Sihala Maha-

theras of old, whenever Buddhist Monks from foreign countries were ordained, the forty-four Monks of Ramaññadesa (Burma), were first established in the condition of laymen, and then admitted to the Order as *Samaneras* (Koyins) through the act of Vanaratanamahathero, who presented them, with yellow robes, and accepted their profession of the faith in the 'Three Refuges'.

In the year 1476 A.D. after the return of the Mahatheras and their disciples of Burma, from Ceylon, on the 8th day of the light half month of Migasira 838th year of the Sakkaraj (Burmese Era), Ramadhipati-maharaja (King Dhamma Zedi) with the help of the Mahatheras, who, returned from Sihaladipa after *upasampada* ordination, consecrated a new Gamakhetta Sima on a place called Zaingganaing, the western suburb of the Town of Pegu, in Lower Burma; for the main purpose of conferring fresh *upasampada* ordination on the Buddhist Monks of Burma, by the Mahatheras, who had received *upasampada* ordination in Ceylon, from the Mahavihara sect Theras of Ceylon. But, the question of Upajjhaya troubled the mind of King Dhamma Zedi very much, because, as decreed by the Blessed One, such an office should be confirmed by qualified Monks, who, by reason of their having been ten years in the Order, have acquired the status of a Thera. Therefore, none of the Mahatheras, who, returned from

Ceylon were qualified for the office of Upajjhaya, as they received their upasampada ordination only, that very year. However, after making a search in his kingdom, he was able to find a Mahathera by the name Suvannasobhanamahathero, a solitary dweller in the forest, and observer of thirteen *dhutangas*, who, had become extinct from craving and hatred, and who had received his upasampada ordination in Ceylon, Mahavihara sect Theras, about 25 years ago then, Vanaratnamahathero, the then ex-Mahasangharaja, as Upajjhaya (Preceptor), and Vijayabahu-Sangharaja as Kammavachachariya. Therefore, with the consent of the newly ordained Mahatheras, Suvannasobhanamahathero was appointed Upajjhaya and Mahasangharaja, by the Ramadhipatimaharaja (King Dhamma Zedi). King Dhamma Zedi, then, passed a Royal Decree, in the interest of the BUDDHA-SASANA and for the purification of the remaining Members of the Sangha Community, requesting all the Members of the Sangha to receive fresh upasampada ordination in the newly consecrated Kalyani-Sima, at Pegu, from the hands of the pure Mahatheras, who, returned from Ceylon, with Suvannasobhanamahathero as Upajjhaya; and that, those Members of the Sangha, who, did not desire to be re-ordained, to disrobe and become laymen, and those Members of the Sangha, who, disobey the said Royal-Decree, to be severely punished.

That in response to the said Royal-Decree of King Dhamma Zedi, out of

the total Members of the Sangha numbering over ONE LAKH, 800 Mahatheras and 14,265 Buddhist Monks, offered themselves to be re-ordained and purified, by Theras, who, returned from Ceylon, and the remaining Members of the Sangha, became laymen,—thus, the Community of the Sangha in Burma and the Religion of the BUDDHA, became purified; and, the different sects maintaining different rules and customs under many Religious Heads, became one; discord between different parties of the Sangha, was totally destroyed; Monks, who, could not follow the VINAYA LAW strictly, disrobed themselves; and the whole SANGHA with full concord, perfect peace and harmony, like brothers of one family, began to exist, without censure and reproach, but, with purity, under only one head, the Mahasangharaja Suvannasobhanamahathero, of Burma.

In order that all may know and understand the contents of the Royal Decree of King Dhamma Zedi, drawn and passed, in full conformity with the VINAYA-LAW, I, herewith, give below, the translation of KALYANI-INSCRIPTIONS:—

- (1) "VENERABLE ONES, there may be men, who, though wishing to receive the pabbajja (Novice) ordination, are branded criminals, or notorious robber-Chiefs, or escaped prisoners, or offenders against the Government, or old and decrepit, or stricken with severe illness, or deficient in the members of the body in that

they have crippled hands, etc., or are hump-backed, or dwarfish, or lame, or have crooked limbs, or are, in short, persons whose presence vitiates the 'Parisa' (Assembly or Congregation). If people of such description are admitted into the Sangha Order, all those, who may see them, will mock or laugh at their deformity, or revile them; and the sight of such men will not be capable of inspiring others with feelings of piety and reverence. Vouchsafe, Venerable Ones, with effect from today, NOT TO ADMIT, such men into the Order.

- (2) "There may be men, living under your instruction, who desire to receive the upasampada (Monk) ordination. VOUCHSAFE, Venerable Ones, not to confer on them such ordination, in your own locality, without the previous sanction of Ramadhipatiraja (King Dhamma Zedi) or of the leading Theras of Hamasavattipura, (Capital City of Pegu). Should venerable Ones, you disregard this our command and conduct the upasampada ordination ceremony in your own locality, we shall inflict punishment on the parents of the candidates for such ordination, their relatives, or on their lay supporters.
- (3) "There are sinful Monks, who practice medicine; and devote their time to the art of num-

bers, carpentry, or the manufacture of ivory articles, or who declare the happy or unhappy lot of governors, nobles and the common people, by examining their horoscopes or by reading the omens and dreams, that have appeared to them.

- (4) "There are some Monks, who not only make such declarations, but also procure their livelihood, like laymen addicted to the acquisition of material wealth, by means of painting, carpentry, the manufacture of ivory articles, carvings, the making of images and idols, and such other vocations. In short, they follow such unbecoming professions, and obtain their means of livelihood.
- (5) "There are Monks, who visit cotton-fields and preach the DHAMMA with long intonation, and trade in the cotton which they happen to receive as offerings.
- (6) "There are Monks, who visit fields of hill-rice, rice, barley, etc., and preach the DHAMMA and trade in the grain which they happen to receive as offerings.
- (7) "There are Monks, who visit fields of capsicum and preach the DHAMMA, and trade in the capsicum which they happen to receive as offerings.
- (8) "There are Monks who trade in many other ways.

- (9) "There are Monks, who contrary to the rules of the Sangha Order, associate with such laymen as gamesters, rogues, drunkards, men who obtain their means of living by robbery, or who are in the service of the King, or with other men and women, of such types.
- (10) "All these mentioned above, are sinful Buddhist Monks, Do not, Venerable Ones, permit these sinful Monks to take up their permanent residence under your protection.
- (11) "But there are also other Monks, who are replete with faith, who observe the rules prescribed for the Order, whose conduct is good, and who are devoted to the study of the 'TRIPITAKA', together with its commentaries, etc. Venerable Ones, permit such Monks to take up their permanent residence under your protection.
- (12) "If, Venerable Ones, laymen who are replete with faith and are of good family, desire to receive the pabajja (Novice) ordination at your hands, they after they have acquired a knowledge of the proper intonation of the letters, they should be taught calligraphy, and should be instructed in the confession of the faith in the 'Three Refuges,' and taught the precepts; and eventually, Venerable Ones, confer the pabbajja ordination on them.
- (13) "If, there are Samaneras (Novices), who have completed their twentieth year, and are desirous of receiving upasampada ordination, they should be taught a brief summary of the Chatuparisuddhisila (Rules of four pure conducts), that are to be observed by all Monks, who receive the upasampada ordination, namely, (1- Patimokkhasamvarasila, (2) Indriyasamvarasila, (3) Ajivaparisuddhisila, and (4) Pachchayasannissitasila. They should further be instructed both in the letter and spirit of the Bhikkhupatimokkha (227 Precepts observed by Monks) and the Khuddasikkha (Precepts involving questions of fundamental morality), from beginning to end, and to be directed to learn by heart the ritual confession and the Chatupachchayapachchavakkhana, (the four recitations to be mindfully recited, every time while in the action of wearing the yellow robe, while eating, while climbing the steps of the Monastery and while taking medicine).
- (14) "Venerable Ones, if you are really imbued with faith, you will endeavour to give up your gold, silver, and such other treasure, corn, elephants, horses, oxen, buffaloes, male and female slaves. Having done so, conform your selves to such conduct as is in accordance with the pre-

cepts prescribed by the Blessed One. If you do not endeavour to follow this course, *leave the Order according to your inclination.*"

In this manner Ramadhipati-raja purged the Religion of its impurities throughout the whole of Ramaññadesa (Burma), and created a single sect of the whole body of the Buddhist Monks.

Now it is left to the Sayadaws or Mahatheras of every Buddhist Monastery in Burma Ceylon, Siam etc., and to the leading Dayakas, such as, Paya-Dayakas, Kyaung-Dayakas, Chetupachaya-Dayakas, and Rahan-Dayakas ;—who should co-operate and conjointly, see, enquire, and investigate with great care, and find out if there are any sinful, censurable and reproachable Monks living in any one of the Monasteries ; who, carry on unbecoming, objectionable and immoral works, and procure their livelihood by such evil means, or, who act contrary to the precepts prescribed by the Blessed One, in the Law of the Vinaya ; and when such Monks are found, to have them purified by fresh upasampada ordination, by a Chapter of pure Buddhist Monks, and if the said sinful Monks refuse to be re-ordained and purified, make them to disrobe and become laymen. If, there are Monks, who are proved to be criminals, or notorious convicts or stricken with severe and incurable disease, or deficient in the members of the body in that they have crippled hands and legs, or are

hump-backs, or dwarfish, or lame, or have crooked limbs, or are, in short, persons, whose presence vitiates the assembly or congregation ; to have them disrobed once-for-all, and to restrict upasampada ordination, to such persons, in future. Further, all Sayadaws of every Monastery and all Kyaung-Dayakas of every Kyaung, in Burma, Ceylon, and Siam, etc., should make-up a point or rule, not to allow sinful Monks, to live in any one of the Monasteries or Kyaungs. If, such sinful Monks, use force, or, do harm to life and property, hand them over, to the Law, to be dealt accordingly by the Courts of Law, and for which purpose, you can take the actions of King Dhamma Zedi, Emperor Asoka, King Srisanghabodhi, and other Buddhist Kings of old, as guidance and example, and the Vinaya Law, as sole authority. If, the leading Mahatheras or Sayadaws, and the leading Buddhist Dayakas, remain indifferent, in spite of this sincere awakening, the Buddha-Sasana will not survive long to see the completion of 5,000 years ; and moreover, those, who, remain indifferent, will become the abettors of the actions of sinful Monks and encouragers of the impurity in the SANGHA and in the RELIGION of the BUDDHA. The indifference of the leading Theras and Buddhist Dayakas, towards the unbecoming actions of the sinful Monks, will make the Monkhood, a necessity of livelihood, and a shelter from punishment of the Law, the same

shall cause gradual destruction of Buddhism, like a burning-house, allowed to burn, by the negligence of the onlookers, gradually reduces to ashes.

May not the Theras and the Dayakas think, or suppose, that the purification of the Sangha and the Religion of the Buddha, cannot be effected in the absence of a Buddhist King ; such an assumption may not be right. In my sincere opinion, if, the leading Mahatheras and the prominent Dayakas, join, they can

effect the purification of the Sangha, if they are really bent upon it, with mind and body, for the progress and spread of the Buddha-Sasana, in the good and welfare of the humanity. By being fully aware of the fact, that through the publication of this article, I am risking, the displeasure of some or many ; yet, I am contributing the same, for the sake of the Sasana and for the welfare of mankind, and also in the interest of peace and tranquillity.

May All Beings Be Happy and Well.



THE CONCEPT OF FREEDOM

BY PROF. NANDALAL KUNDU, M.A.

PART I.

The concept of freedom appears to us as one of the obstinate riddles of human life which we are all our lives struggling to solve. I believe that the problem of freedom like all other problems of life can not be solved by Logic and theoretical reason. Problems of life must be lived through and in the light of living experience only can we offer any definite solution. Psychologically and popularly freedom means freedom of volition, of choice. When we compare the functional activities of man with those of the animal world we find that human activities are guided by deliberation and choice and this is what distinguishes man from lower animals. Now the question arises here whether this deliberation and choice is determined by circumstances and motives acting from without or by a self-regulating and self-determining mind from within. Is freedom of will a subjective illusion arising simply from the fact that we are conscious of our actions and not aware of the motives that determine them from without? Or is there in man some positive power of self-

determination, a power of self-creation involving full moral responsibility?

An interpretation of experience reveals to us that we are parts of a Universe which is subject to the rigid order of nature's law. Science to-day including Physics, Biology and Psychology has accepted the universal validity and applicability of the Law of Causation. As Max Phlank whom Einstein calls 'the greatest representative scientist of the age' says, 'the last goal of every science is the full and concrete application of the causal principle.' If that be so the postulate of complete determinism is accepted as a necessary condition for the progress of scientific research, if there be anything which may be called science. Modern Psychological researches have shown that all our actions are determined by causes. In Psychology we have a human mind to study. That individual mind is the outcome of a long process of natural and cultural evolution, it is the product of physical and psychic influences such as heredity, environment, food, climate upbringing, companionship, family-life, education etc. Experimental

* A lecture delivered at the Maha Bodhi Hall.

Psychology asserts with confidence if we can collect a thorough and detailed knowledge of all these factors here and now, we can tell with certainty, on the casual basis, how the individual will act a moment hence. What is therefore puzzling to the man in the street, is very clear to a trained Psychologist. If we could study the acts of a human being at very close and intimate quarters, we should find that they can be accounted for through causes which lie in the character or in the momentary emotional tension, or in the specific external environment. And in those cases where it is extremely difficult to discover any cause as an explanation of human conduct, we must attribute this not actually to the absence of any cause but rather to the imperfect nature of our knowledge of the peculiarities of the situation. It therefore follows that in the face of the claims of recent experimental Psychology which have been clearly established, the postulate of complete Determinism is what naturally follows as a rational sequence. Under the circumstances we can not say to the causal relation, 'thus far and no further'. The principle of Causality must be held to extend even to the highest achievements of the human mind. We must admit that the minds of the greatest geniuses like Plato, Kant, Sankara, Goethe or Kalidas even at the moments of the highest flights of thoughts or in the profound inner workings of their emotions and intelllections, were subject to the universal law of Causation. Further it

may be said that at this moment of present existence, the human intellect as we know it may possibly be not the highest type of intellect in existence. Higher intelligences may exist in other planes and may emerge in other epochs. Just as because our intelligence being in a higher plane than the world of Protozoa and Electrons is in a position to observe each and every minute inner working of the Protozoa, similarly it may well happen that before the penetrating eye of the higher intelligence of a Superman even the finest fabric of mortal thought could be observed to be subject to the unalterable law of causation. The inevitable conclusion therefore is that the highest types of human intelligence are subject to the causal law and the day is not far off in the light of the tremendous researches in the domain of Experimental Psychology advocated by Freud and others, when scientists will be able to understand the mental workings not only of ordinary mortals but also of the highest geniuses in the causal relations. The last goal of every science as it is the case with Psychology *is the full and complete application of the causal principle to mind and its workings.* From all that has been said what conclusion are we to draw with regard to free will? In the midst of a world which is governed by the universal law of causation what room is there for the autonomy of the human will knowing that we are integral parts of the same universe? Are we then mere inanimate automata in the hands of an iron law of Causation?

Or is there something in the nature of man, some inner realm that science can not touch? Is there a point at which the causal sequence ceases to exercise its sway and beyond which Psychology as a science can not go?

The fact is that there is a point, one single point where causation is inapplicable. This point is the individual Ego, the I. The I is the first person singular number and not only on logical ground but also on practical grounds that the I can not be generalised and be brought under any general law. This is so because the subject can never be the object of observation and research. There may appear some super Intelligence in the evolutionary process who might be able to trace the causal relation in the achievements of the most gifted geniuses of the human race, yet the same super Intelligence would have to renounce the idea of studying its own I, its own Ego. Another more superior intellect would be required to observe the inner workings of the Ego of the superman and thus so on ad infinitum, but the I, the Ego would remain untouched. There is therefore one point the I, the Ego, which the law of causation can not touch, where the Ego enjoys full autarchy of the spirit. Science thus leaves us at the threshold of the Ego but can not establish the freedom of the Ego without restricting the application of the law of causality which it can not. Psychologically and scientifically there can not be any freedom of the will.

My point is that all the difficulties connected with the problem of freedom are due to making freedom an attribute of the will which it can never be. The will has always reference to action and this involves individual interest and therefore can never be free. We have seen at the outset that freedom of will means freedom of choosing between alternatives. But it is a fact of every day experience that we choose only that which is most advantageous. Most advantageous means what is comparatively most useful or profitable for the time being. But the comparatively useful implies a limited finite purpose and limitation means bondage or determination. Thus we can see that in choosing between alternatives we are not free. This is the same thing as to say that there is no freedom of will. Moreover will is after all finite, since infinite will is self-contradictory; for will always implies purpose but the Infinite can have no purpose, for the Absolute the finite can not have anything which is to be achieved. If now will is finite it can never be free, for finitude always implies the existence of other beings and events which limit and determine its activities. It follows therefore that there can be no freedom of will, since the will is finite and individual and since freedom is incompatible with finitude and limitation. We have seen that Psychology has failed to vindicate the cause of the will, we now see that Ethics which deals with finite individuals and finite human will

equally fails to establish the freedom of man.

The question thus takes a new light and our interest and outlook is shifted from freedom of will to freedom of spirit, freedom of the I, the Ego. Complete and full fledged autonomy of the spirit is what we are all struggling to secure and not a partial freedom as freedom of will. From this standpoint the concept of freedom assumes a new form; instead of being a problem of the individual will it becomes a universal problem and instead of being a problem of ethical interest it acquires a metaphysical importance of far-reaching practical consequences.

Before passing on to the conclusion which is a definite point of departure from the trodden path, it will not be unprofitable to examine what the theory of evolution has contributed to preserve and to protect the dignity of man, viz., his freedom from the inroads of determinism. For the theory of evolution has changed the form and oriented in a new direction the interest of the problem of freedom of man. Darwin in his 'Origin of Species' offered a purely mechanistic explanation of man, an interpretation which dispensed with human freedom, with anything suggestive of spiritual agency within or without the process of evolution. He holds that man is closely allied to apes in his organisation and we can not doubt that he owes his present highly complicated and dignified form to blind natural selection. This mechanistic explanation of man made man a creature of

complete bondage to blind forces of nature and natural selection. The defects of the Darwinian theory of mechanical determination are that he totally fails to explain what is known as variations in species, specially those peculiar types of variations called mutations. It was Henry Bergson who by his Biological researches heralded a profound change in our outlook on evolution. He gave a new meaning to freedom. According to him freedom does not mean absence of restraint but the power to create. Life, he says, is something creative, something *sui generis*, something qualitatively equal. A living being is in the words of Haldane 'an active autonomous whole, or in Thompsons language 'an insurgent self-assertiveness'. Expressions like 'will to Live', 'Libido', 'life force', 'effort' 'striving', all derive their meaning from the deadness of determined space to the free life of the spirit. Freedom is not a possession but a becoming, a process, a transition from an imagined world of geometrical space where the law of causation is of universal application, through conditions where the laws of action are applicable to smaller and smaller groups of objects, until in a world of true objective freedom every member obeys no law but the laws of its own being. Freedom is not a special endowment of man but inherent in life itself. Is this then the genuine freedom in man which we are striving to discover and which Bergson gives us? No doubt Bergson was quite right and very great

in discovering that the problem of the freedom of man is through and through. But what he failed to see is that he equated life with freedom. He conceived life as a blind and indefinite upward pushing force. This flow, this upward rush is not a flow towards anything, it is not directed and governed by any higher end or purpose. There is no true freedom in an indefinite flow. A blind flow is in ultimate analysis an unrelieved natural selection. The blind, indefinite force of life can not breed freedom, and autonomy of the spirit. Life is no doubt creative but creative of what? It must be creative of free spirits. Want of determinism is the sign not of creative freedom but of nature necessity. Life must be determined by higher purposes, higher ends, then and only then can life be called creative in the true sense of the term. In other words natural freedom is not freedom in the true sense, it is another name of nature necessity, it can not explain the full fledged autarchy of the spirit. A life of unreflecting acquiescence in nature necessity or an indefinite flow uninspired by any vision of the supreme end must lead unto bondage; for all actions of an indefinite flow are due to an inherent blindness. Life is therefore not the independent, self-determining free agency in so far as it is a blind flow. Hence we must seek for the evidence of free causality in some other direction beyond the mental horizon of Bergson. We thus see that western thinkers, scientists and philosophers have failed to absolve themselves

from the iron chain of determinism on account of their failure to rise above the plane of matter, life and mind. They have not succeeded to establish and vindicate the autonomy of the spirit which is the goal, THE ENS REALISIMUM of all Indian culture.

If Physics, Psychology, Biology and even Ethics fail to establish freedom of man, it is not because there is no freedom, not because freedom is only an illusion but because Physics can not go beyond matter, because Biology cannot go beyond life, because Psychology cannot go beyond mind and because Ethics cannot transcend particular individual interest and mundane values.

We have seen that the freedom of the Ego here and now and its independence of the causal chain is a truth that comes from the immediate dictate of the human consciousness. The CATEGORICAL IMPERATIVE, the law of duty is not an illusion, it is ingrained in our own nature in our everyday conscious experience and existence. We know we are the fighters, the torch bearers of emancipation, we are directly aware we are the builders of nations, the creators of History and no mere inanimate automata groaning under the fetters of a blind fate or working in complete bondage to nature. We know we are masters alike of nature and of ourselves with large discourse of reason, understanding, scheming, deliberating, choosing, hoping and fighting forward. Can this immediate dictate of conscious-

ness be after all an illusory experience?

And yet when we feel overpowered with the many trials and tribulations of life, when Time's tyrannic claim snatches away from the firm grip of our embraces some of our near and dear ones, when a volcanic eruption or an earthquake produces its sweeping ravage challenging man's supremacy over nature, when our surest calculation meet with unprecedented failure, then at such moments we are irresistibly forced to acknowledge the littleness and deception of human freedom over nature. We are compelled to acknowledge perhaps all our activities are governed by a mysterious power superior to ours, that humanity is after all guided by the fingers of an inexplicable Fate or Destiny or Providence. Both the above assertions are immediate dictates of consciousness and both claim to be true.

On the battle field of Kurukhetra, Arjuna the questioning man

was put in a similar dilemma. He thought he would be the killer hence he would be morally responsible for such a huge destruction and this sense of mundane moral responsibility, this sense of conflict of duties led him to inaction, a creature subjected to Tama, a spiritual and moral turpitude. On the other hand Arjuna could not reconcile himself when he was taught to work, to kill, to the statement that it is nature-necessity which kills which acts and not the man.

If all actions follow necessarily from nature and are done by nature, then where is the significance of the saying 'Rise Oh Arjuna be determined to fight'. This alternative also led him to inaction. We thus see that the question which was put by Arjuna is the very same question which we have raised here, the question of the freedom of man, and the determinism of nature, the heteronomy of nature and the autonomy of this spirit.

(To be continued)

There are some who do not know the need of self-restraint; if they are quarrelsome, we may excuse their conduct. But those who know better should learn to live in concord.

THE GREAT GURU ATISHA OF TIBET

By Latvian Buddhist High Priests, the Right Reverend Sthavira Bhikkhu Mahapandita Mahacharya Vahindra, with the secular name of Karlis Tennisons, and his disciple the Reverend Madhyama Bhikkhu Yuvacharya Ananda Maitreya Baltari, with the secular name of Frederick Voldemar Lustig.

Of all Buddhist countries the most religious today is Tibet, the Land of Buddhas in the heart of Asia, a land, larger than Germany, Italy, Spain, France and Great Britain combined. Shut off from the rest of the world, Tibet preserves the greatest number of sacred texts of the Buddhist Faith and shows the most wonderful devotion to the noble Doctrine of All-Knowing Buddhas. By reason of their sanctity, the power of Buddhist priests in Tibet is really tremendous.

Tibet was converted to Buddhism by Indian Buddhist sages, who went to Tibet long ago in great numbers. One of such remarkable men to preach Buddhism there, was a native of Bengal, known as Pandit Atisha, whose name will live so long as Buddhism dominates the Tibetan nation. It was in the lifetime of Atisha, the celebrated author of the Sanskrit work called *Bodhipathapradipa* or "The Lamp of the Right Way", that the Tibetans began to value the priceless truths of Buddhist philosophy especially highly.

Atisha was known in India as a Bengali Buddhist Pandita, Dipāṅkara Shri-jñā by name, and was born in

994 C.E. in the royal family of Gauda at Vikrampur. When quite a young man he gave up the luxuries of home, because he was deeply affected by the sorrow and suffering which are the inevitable concomitants of this impermanent world. Atisha went forth as a homeless wanderer, studying Vajrayana Buddhism and different Mahayanist doctrines. He visited many lands, including Afghanistan on the west, and Burma, on the east, and gained thus a very varied experience before his thirtieth year, when he was ordained in the highest order of Buddhist priesthood.

There are three periods into which the history of Buddhism in India is being divided, known as the three "Swingings of the Wheel of the Law" (called in Sanskrit *Trichakra*), each period having a duration of about 500 years. Central conceptions of these three main phases of Buddhism in India were: *pluralism*, during the first period of Buddhist Philosophy, *monism*, during the second period, and *idealism*, during the third and concluding quinquenary of the history of Buddhism in India.

Pandit Atisha, the first of the great reformers of the Lama Sangha, lived at the end of the third period of Buddhism, contemporaneous with the golden age of Indian civilization, when arts and sciences flourished, and final orientation was given to Buddhist Philosophy, namely, the orientation of epistemological logic (the school of Nyāyavadins, Dignaga and Dharmakirti). Atisha became priest when the variety of philosophic opinion in the wider purview of all India was almost infinite. Quite soon after his full ordination into the Buddhist Brotherhood, Atisha was invited to become professor of Buddhist philosophy in the famous Vikramashilla Buddhist University (the place where it was situated is known today as Sultanganj in Bhagalpur) in Magadha, founded by the Buddhist kings of the Pala dynasty of Bengal, which was the stronghold of Mahayana Buddhism, imbued with Tantrik influence until the Muhammadan conquest of Bihar in 1199 C.E. Later on, Pandit Atisha filled the office of High Priest at the Vikramashila Monastery and the rectorship of the Otantapuri University in Behar, and then his reputation for Buddhist wisdom had spread far afield all over India.

Pandit Atisha mastered the schools of Nagarjuna and Deva establishing the idea of a real, ultimate existence, or unrelated reality (in Sanskrit *anapeksah svabhavaḥ*) and maintaining that the universe is one motionless whole where nothing originates and nothing disappears. Further, Atisha mastered the so called

moderate Svatantrika-Madhyamika school of Bhavya, whose standpoint consisted in a dialectical destruction of all the fundamental principles on which cognition (*svārtha-anumāna*) of an object through its mark is based.

Atisha took also keen interest in logical problems, which was one of the outstanding features of the third period of Buddhist Philosophy, started by the brothers Saint Asanga and Master Vasubandhu, natives of Peshawar.

In the first half of the third Buddhist period in India an infinity of possible ideas was assumed to lay dormant in a store house of consciousness (*ālaya-vijñāna*) and constitute the Universe, the maximum of compossible reality. The series of facts constituting reality of cogitability were supposed to be pushed into efficient existence by a Biotic Force called in Sanskrit *Anadi-Vāsanā*. This theory was predominant for a time in India and has still many admirers in China and Japan. Atisha is supposed to have studied this theory of "store-house consciousness" (*Alaya-vijnana*) quite assiduously, but is believed to have dropped it later.

Pandit Atisha, otherwise known as Dipāṅkara Shrijñā, was a man who had studied hard and gained a very broad Buddhist outlook, but all his lifelong he remained faithful to Buddhist Tantrism, namely, to the peculiar *Kala-Chakra* system (meaning the Circle of Time), supposed to have been derived from Shambala, a certain mysterious country in the

north. In the Tibetan Buddhist collection of 225 volumes, known as Tangyur, the five first volumes contain fifty-two original treatises or tracts on the Kala-Chakra system, all translated from the Sanskrit. But then there are commentaries on this system by Tibetan authors, which are very numerous. The Kala-Chakra system holds that Adibuddha, the most excellent first Buddha, one eternally existing, from which all things are mere emanations, must be taught by every true Guru or religious guide, and that every true disciple who aspires to liberation, must worship Adibuddha as Supreme Buddha. One who worships Adibuddha, knows the exact enumeration of the divine attributes and knows the supreme intelligence (called in Sanskrit *Vajradharajnyana*). The mystic Kala-Chakra system is often personified in Tibet as a deity called Kala-Chakra, just as the goddess Prajnaparamita personifies the *Prajnaparamita*, or the Treatise on Climax of Wisdom, the first and principal of all Mahayana-sutras with its stately number of 600 chapters. In the Buddhist temple banners, god Kala-Chakra is represented as having twelve or twenty-four arms and holding many symbols.

In the beginning of his religious career, Atisha was disciple of Master Juyanashrimitra, but later on, prior to his becoming professor of Buddhist philosophy in Vikramashila, Atisha walked the path of discipleship under Guru Kamalarakshita, famous Bhikku of Tantrik Buddhism who is

said to have magically committed certain atrocities against unblushing enemies of Buddhism. Quite soon Atisha surpassed his second master in the understanding of Tantrik Buddhism and emerged as a High Priest at Vikramashila, the then seat of intense learning. Then he composed *Bodhisattvakarmadimargavata*, the manual for the use of Bodhisattvas, and *Dashakushalakarmopadesha*, both preserved in Tibetan translations.

Pandit Atisha was teaching with great success, partaking in public disputations or discussions at Otantapuri and Vikramashila. But Buddhism in India at the time of Atisha was not on the ascendancy, it was not flourishing in the same degree as at the time of Master Dignaga, one of the most powerful propagators and logicians of Buddhism, who is credited with having brought all India under his sway. Buddhism at the time of Atisha was in India in the process of decay. The philosophical and critical religion of Gautama, the Buddha, found a new home in the Malay Archipelago, Indo-China and other countries.

Dissatisfied with his own attainments, when High Priest at Vikramashila, and with a view to acquire a still deeper knowledge of Buddhism in his days, Pandit Atisha went to the distant island of Sumatra, then called Suvarnadvipa, to consult the Sumatran princely High Priest Atcharya Dharmakirti, whose fame of Buddhist learning at that time was so exceptionally great, that he made

Suvarnadvipa the wealthy headquarters of Buddhist philosophy and science. Pandit Atisha embarked for Sumatra in a large merchant vessel. This voyage extended over many months, and several times the ship was on the verge of sinking into the depths in heavy storms and under a threatening sky. Every time when heavy storm arose, Atisha offered prayer to God Hayagriva, a popular and symbolic Buddhist deity with three heads, four arms, and four legs, who is believed to frighten away the demons by neighing like a horse; and every time the sea became calm. Later on, Atisha often invoked Hayagriva to help him in his religious undertakings.

Atisha remained in Suvarnadvipa for twelve years receiving instructions from the celebrated Master Dharmakirti. After twelve years of deep studies Atisha mastered the encyclopaedic teaching of Dharmakirti and returned to India in a sailing vessel accompanied by Indian merchants. On his way to India, he also visited Ceylon.

On his return to India, Atisha travelled from monastery to monastery, teaching people, composing his works, and occasionally fixing his residence at Vikramashila or Otantapuri.

Then began his highly successful mission to Tibet. In 1041 C.E. Pandit Atisha went to Tibet invited by one of the kings of Ngari, in western Tibet, and brought with him the Kala-Chakra system, called in Tibetan Duskyi-Khorlo, and much

fresh Buddhist learning, chiefly relating to Buddhist Yoga and Tantras. He enforced celibacy and a higher priestly life, trying to stop the increasing degeneration of the Holy Brotherhood.

Atisha travelled through all Tibet and conferred certain special spiritual powers on the king of Ngari and many learned teachers in the "Kingdom of Snow". He helped actively the cause of the Tibetan Buddhist school called the Kahdampas, or the school of "Those bound by the Ordinances" and attempted to revivify in Tibet the higher form of the Mahayana Buddhism. In acknowledgement of his great religious work he is often called "Sun of Tibetan Buddhism" and the Tibetan epithet Jovorje Paldan, meaning the Reverend Lord, always precedes his Indian name of Atisha.

Jovorje Paldan Atisha established Buddhism on a sound footing in Tibet. First he sojourned in the Thogling Monastery in Ngari, where he instructed the king, who had invited him to come to Tibet, in Buddhist Sutras and Tantras. Then he went into central Tibet, where he composed very many new explanatory Buddhist works, restored the famous Meruling Monastery in north-eastern Lhasa and translated a great number of original Sanskrit texts into Tibetan, aided by several Tibetan translators. These translations are remarkably accurate.

Later Pandit Atisha convoked an All-Tibet Conference of the Buddhist Clergy and reorganized the Sangha

on the lines laid down in the Mahayana Vinaya. Atisha was teacher of Dromton, Tibetan historian and founder of Radeng Monastery. Dromton was a young man who he had left home and become disciple of Atisha. He served Atisha ever with great devotion. Another personal friend of the great Guru was a Tibetan by the name of Kalyanamitra Phyagsorpa who wrote "The memoirs of Lord Atisha". These memoirs were printed much later, namely in 1250 C.E.

Among many other things Jovorje Paldan Atisha is said to have introduced into the "Kingdom of Snow" the present form of Tibetan calendar called Rab-'byung with cycles of sixty years each. The cycle of sixty years is known in Tibetan as *long-kham* and is formed by joining the five elements, namely, wood, fire, earth, iron, and water, to the twelve animals, mouse, bull, tiger, hare, dragon, snake, horse, sheep, monkey, bird, dog and pig, in the following manner: Wood-mouse year, Wood-bull year, Fire-tiger year, Fire-hare year and so on. The first round of elements ends at the Water-bird year, and is at once recommenced with the first of the two animals that will remain when the first round is exhausted. Continuing, therefore, the process of combination in due order, at sixty years the two series end together, the twelve animals having run five times and the elements six times. At the end of sixty years, of course, the cycle begins anew, and the words

are again combined in the same order. This method of reckoning time is still in use in Tibet and was instituted according to the era of the Kala-Chakra School of Buddhism, the first cycle commencing from 1024 C.E. The year 1939 was the Earth-hare year of the sixteenth cycle. 1940 is the Iron-dragon year.

Atisha's greatest work remains "The Lamp of the Right Way" known in Tibetan as *Lam-sgron* and engendering even today a mental fire in the hearts of Tibetan Buddhist priests.

The Tibetan climate had no doubt badly affected the health of Pandit Atisha and the great Guru became finally very feeble and died in 1067 C.E., at the age of seventy-three, in a Nyetang monastery, not far away from Lhasa, where he had spent 9 years of his life. One of Atisha's disciples, by the name of Naktso, obtained the Lord's permission to make an image of him and the dying Atisha's blessing on it. A big Chaitya (Pagoda) was built in Nyetang on the Central river (Kyi Chu), some nineteen miles below Lhasa, over the remains of the Reverend Lord Atisha, and the image of the great Guru may be seen in the centre of the mausoleum.

It is not surprising that this Chaitya, severe in its simplicity and standing among old willow trees, should hold so high a place in the affections of the Tibetan people.

May the heart of Tibet remain unchanged throughout the changing ages.

THE IMPORTANCE OF THE PRESERVATION OF ANCIENT MONUMENTS AND RELICS

By T. VIMALANANDA, M.A.

Through the study of archaeology an acquaintance with men, events and ideals of the past may be formed. Its subject-matter is not the universe studied from a philosophical point of view, but history which reveals the progress of human society from the rudd beginnings to the present developed state.

Scientific archaeology both from the material and the aesthetic stand point is a recent growth not older than a hundred years, but within this short period it has done wonders. Systematic excavations under the directions of trained and experienced scholars have brought to light thousands of years of human history, which was wholly blank a hundred years ago. In no other field of knowledge such a complete transformation has taken place during the last fifty years as in that of Oriental archaeology. The archaeologist's spade has achieved miracles. It has removed a considerable part of the impenetrable veil of darkness, which enveloped the past. After centuries of oblivion the dead man has appeared like Rip Van Winkle. We can follow the daily life and read the inmost thoughts of men, who lived centuries before the birth of Jesus of Nazareth. We are now in a position to study the writings engraved

on stone, paper and metals. We can handle the jewellery and various articles of toilette which once belonged to the ladies of the past. Thanks to the archaeologists the past of the Orient, in fact, has ceased to be distant, it is being unfolded before us in all its minutest details. Sir Leonard Woolley has truly remarked "The whole history of Egypt has been recovered by archeological work, and in astonishing details; I suppose we know more about ordinary life in Egypt in the fourteenth century before Christ than we do about that of England in the fourteenth century A.D. To the spade we owe our knowledge of the Sumerians and the Hittites, great Empires, whose very existence had been forgotten and in the case of other ancient peoples, the Babylonians and the Assyrians, the dry bones of previously known fact have had life breathed into them by the excavation of the buried sites."

Archaeology in India did not receive the same impetus and encouragement from the hands of European scholars as in the case of the Near East. It has had a very chequered career. The year 1838 may justly be regarded as heralding the beginning of Indian Archaeology. It was in this year that James Prinsep for the first time unravelled the

mystery of the Brahmi Lipi, which had remained unread for centuries together.

This decipherment of the hoary Indian script is a remarkable event in Indian history. Hundreds of inscriptions since then have been read and deciphered and materials for the re-construction of the history in its different aspects gleaned out from them.

Indians themselves have been rather slow in utilising archaeology as a source of their history. It was through the efforts of European scholars, specially those of Sir Alexander Cunningham that the Government of India instituted the Department of Archaeology in the year 1862. By 1871 further progress was made in this direction. In that year Sir Alexander Cunningham was appointed the Director General of Archaeological Survey of India, whose duties were "To superintend a complete search over the whole country and systematic record and description of all architectural and other remains that are remarkably alike for their antiquity on their beauty on their historic interest." As a pioneer in the field Sir Alexander Cunningham had to work under many disadvantages. But he was a zealous and indefatigable worker, and it was he who with great industry and ability practically laid the foundations of Indian Archaeology. The Archaeological Reports which were published by him are highly valued even to-day. Sir Alexander Cunningham fully utilised, specially in identifying

ancient Buddhist sites and in fixing the dates or archaeological relics, the accounts of Hsuan Tsang, the renowned Chinese pilgrim, who visited India in the 7th century A.D. "The prince of pilgrims, the illustrious Hiuan Tsang, whose fame as Master of Law still resounds through all Buddhist lands, deserves more particular notice. His travels, described in a book entitled *Records of Western World*, which has been translated into French, English and German extended from A.D. 629 to 645 and covered an enormous area, including almost every part of India, except the extreme south.

His book is a treasure house of information indispensable to every student of Indian antiquity, and has done more than any other archaeological discovery to render possible the remarkable resuscitation of lost history which has been recently effected." (V. A. Smith.)

It is to be noted here that the restoration of ancient monuments as far as possible formed no part of the Department's responsibilities. Nay even the unscientific diggings at Taxila, Sarnath, Sanchi etc., did much harm, to the regret of every archaeologist. In the year 1878 the Department became centralized as a result of the step taken by Lord Lytton, then the Viceroy of India. His opinion in the matter is best expressed in the following words "The preservation of the national antiquities and works of art ought not to be exclusively left to the charge of local Governments, which may not always

be alive to the importance of such a duty. Lieut-Governors who combine aesthetic culture with administrative energy are not likely to be very common, and I cannot conceive any claim upon the administrative, initiative and financial resources of the Supreme Government more, essentially Imperial than this." (Revealing India's Past. The India Society, London.)

It is doubtful whether this stringent note achieved the desired effect. Instances are not wanting of glaring neglect of ancient Indian monuments of priceless value which were left in to sink to oblivion. No practical restraint was applied to stop the removal of many such relics from India, which went on unheeded. Museums of Europe and America are now the repositories of many valuable relics of Ancient India. It is unnecessary to refer here to the tremendous loss which India has suffered. Already on account of Muslim zeal, which always had been excited to acts of destruction by the spectacle of the innumerable images with which Buddhist holy places were crowded. Treasure-hunters were always there to profit by their acts of destruction, which exposed materials of immense value to the temptation of miscreants of all creeds without any distinction. On some occasions however, timely intervention of scholars and local officers saved some of their very rare relics from being completely destroyed. Mr. C. G. H. Hastings discovered in a Pathan village in the Swat valley (North-West Frontier

Province) a Buddhist inscribed stae-tite relic vase, which was being employed by a local Banya (trader) as a money box. The inscription on the vase in the Kharoshthi script and a Prakrit dialect runs as follow "Theudorena meridarknena prathavida ime sarira sakamunisa bhagavato bahnjanastitya". The English reading of which is "By Theodoros, the meridarkh, (The Governor) were established these relics of the Lord Satyamuni, for the purpose of security of many people." The historical and religious importance of this receptacle is inestimable. Here we find a Greek Governor, a humble follower of Tathagatha enshrining the bodily relics of Buddha for the welfare and security of many. Similarly in the year 1869 Pandit Bhagavanlal Indrajai discovered a red sand stone capital embedded in the steps of an altar devoted to Sitala (goddess of small-pox) on a site belonging to some low-caste Hindus at Mathura (near Agra). The capital formed the topmost part of a pillar. It was the gift of a powerful Indo-Scythian royal family about the beginning of the first century A.D. The decipherment of the inscription on the Mathura Lion capital has been of great help in solving many crucial points of the epoch. Another important record is the Takhti-ti-Bahi inscription discovered by Dr. Bellow at Shahabazdarhi about which Cunningham remarked "as the stone has been used for many years, perhaps for centuries for the grinting of spices, all the middle part of the inscription has suffered and become

indistinct and some portions have been obliterated altogether." It is said that in the course of the construction of the Duff-Bridge over the Ganges, near Benares the P. W. D. utilised materials from the Buddhist ruins of Sarnath for the purpose. The artistic and historical value of the Sarnath monuments is recognised by every body. Referring to a Buddha image at Sarnath (Isipatana) Vincent A. Smith described this as must said to have escaped the hands of Muslim Vandals and the P. W. D. contractors. This remark shows to what extent Vandalism was practised at this important centre of Buddhist art, history and culture. "The Deer Park at Sarnath having been the place where the wheel of Law was first turned or in other words, the doctrine of the Buddhist way of salvation was publicly preached by Gautama Buddha, his effigy is naturally represented with the figures in the position (Mudra) associated by canonical rule which act commemorated. The wheel symbolizing Law and five adoring disciples to whom it was first preached are depicted on the pedestal. The woman with a child on the left probably is intended for the pious donor of the image. The beautifully decorated halo characteristic of the period is in marked contrast with severely plain halos of the Kushana age. The style, marked by a refined restraint is absolutely free from all extravagances or monstrosity. Allowance being made from the Hindu canon prohibiting the display of muscular detail, the modelling must be allowed to display high artistic

skill. The angels hovering above may be compared with the similar figures at Deogarh. The close-fitting smooth robe is one of the most distinctive marks of the style, which is singularly original and absolutely independent of the Gandhara School. The composition is so pictorial that it may have been designed after the model of a painted fresco." How many beautiful sculptures at Sarnath have been lost to us for ever, nobody can say.

After the retirement of Sir Alexander Cunningham in the year 1885, the Department of Archaeology had to face a great crisis. The post of Director-General of Archaeology remained vacant; it was virtually abolished. With the appointment of Lord Curzon as Viceroy of India a new era was ushered in so far as Archaeology is concerned. His historic address to the members of the Asiatic Society of Bengal in 1900 came as a warning to those who wanted to do away with Archaeology. In his address he announced that the preservation of ancient relics of India formed a part of the Imperial obligations to India. His address is the corner-stone of a forward policy in Archaeology. He said "There has been, during the last forty years, some sort of sustained effort on the part of Government to recognise its responsibilities and to purge itself of a well-merited reproach. This attempt has been accompanied, and sometimes delayed by dispute as to the rival claims of research and of conservation, and by discussion over the legitimate spheres of action of

the Central and Local Governments. There have been periods of supineness as well as activity. There have been moments where it has been argued that the state had exhausted its duty or that it possessed no duty at all. There have been persons who thought, when all the chief monuments were indexed and classified, one might sit with folded arms and allow them slowly and gracefully to crumble into ruin. There have been others who argued that railways and irrigation did not leave a modest half-lakh of rupees per annum for the requisite establishment to supervise the most glorious galaxy of monuments in the world. Nevertheless with these interruptions and exceptions, which I hope may never again recur, the progress has been positive and on the whole continuous. It was Lord Canning who first invested Archaeological work in this country with a permanent Government Patronage by constructing in 1860 the Archaeological Survey of Northern India and by appointing General Cunningham in 1862 to be Archaeological Surveyor to Government. From that period date the publications of the Archaeological Survey of India, which have at times assumed different forms and which represent varying degrees of scholarship and merit, but which constitute on the whole a noble mine of information in which the student has but to delve in order to discover an abundant spoil."

In 1902 Sir John Marshall was appointed as the Director-General of the Archaeological Survey of India.

He completely re-organised the department. Fortunately for him he found at the helm of the administration a kindly Viceroy, who took a keen interest in the subject. In 1904 The Ancient Monuments Preservation Act was passed. This Act virtually placed all the sites of archaeological interest as well as monuments of the Past, Hindu, Buddhist and Muslim, in the hands of Government. Watchers were appointed to keep guard and protect them against spoliation or to damage by outsiders. Notices were issued in English and Indian languages and permanently kept on the sites explaining legal implications of the Act. In the estimates of Lord Curzon the protection and conservation of ancient monuments should receive as much attention from officers concerned as the decipherment of inscriptions and progress of research on it. "All are ordered parts" says he "any scientific scheme of antiquarian work, I am not one of those who think that Government can afford to patronise the one and ignore the other. It is in my judgment equally our duty to dig and discover, to classify, reproduce and describe, to copy and decipher and to cherish and conserve". The new attitude towards Indian archaeology is fully illustrated in the above extract which is responsible for much good work done by the archaeological department in recent times. Lord Curzon, in the words of Sir John Marshall never failed to champion the cause of archaeology. "As Viceroy he had been behind all our activities, planning, guiding and in-

spiring us at every turn, and helping us out of the abundance of his own experience. His energy was unbounded. Where ever he went—and his tours carried him to the farthest limits of the Indian Empire—he never failed to visit any monuments of note in the neighbourhood to see for himself what could be done for preservation, and to pen with his own hand detailed memoranda for the guidance of our officers."

The work of Sir Alexander Cunningham was greatly hampered owing to want of a proper staff equipped in the subject. Sir John Marshall introduced several scholarships for the encouragement of the study of archaeology by Indians in foreign universities. Before long he was helped in his excavations by a fully trained staff. The list includes Rai Bahadur Days Ram Sahani, the late Mr. R. D. Banerji, Dr. D. R. Bhandarkar, Mr. Ghulam Yazdani etc. Sir John Marshall like his illustrious predecessor Sir Alexander Cunningham did much for the Indian Archaeology. The Buddhists specially should be thankful to him, for Sir John carried elaborate and extensive excavations at several ancient Buddhist sites in India. Taxila received a new lease of life. At his suggestions its old name "Taxila" was restored by the N. W. Railway authorities.

Before the discovery of Mohenjo Daro there was a complaint that "In India there was no twilight before the dawn. In the darkness the eastern sky suddenly flushes, and the ruddy edge of the morning sun

swiftly leaps upon the horizon. And it is so with the history of the great people which has led the van of Indian culture. They have left no record of slow and painful struggle onwards through lessening darkness of barbarism towards the light civilisation." (Barnett). But in the year 1922-23 the late Mr. R. D. Banerji made the greatest discovery in Indian Archaeology, this discovery came as an eye-opener to many critics of Indian history. He was engaged in restoring a decayed Buddhist Stupa in Sind. His primary object was to lay bare the Buddhist-Remains, and it was while engaged on this task that he came by chance on several seals which he recognised at once as belonging to the same class of remarkable seals inscribed with legends in an undecipherable script which had long been known to us from the ruins of Harappa in the Punjab. For a right interpretation of this Indus valley civilisation we must wait for the correct decipherment of the quasi-pictographic scripts of this period. Judging from other antiquities the archaeologists placed the epoch at 4000 B. C.

As a Sinhalese the writer of this article is deeply interested in the archaeology of his own country. He strongly feels that this is not the proper time to call for a halt. We have hardly any trust-worthy document concerning Ancient Ceylon. If political, social and economic history of the island is to be written, we dare to say, we must pay more attention to the buried sites for our materials.

Ceylon still awaits systematic archaeological expolizations Ceylon history is not without its repercussion on the political and the cultural history of the mainland. We have in the top of our administration great orientalist like Sir D. B. Jayatilake, The Hon'ble Mr. W. A. DeSilva, we cannot expect that any

policy of retrenchment will be supported by them.

They will not surely say that it is mere waste of time and energy to study the past history of their country. Those who sneer at the past and indulge in cheap platitudes cannot guide the present and build the future of a nation.



THE MONK AND THE MAHARAJAH

A Simple Story.

By FRANK R. MELLOR.

Once upon a time, a very long time ago, a monk sat before his cave which was situated half-way up a steep mountain not far from an ancient city in Northern India. Who he was or where he came from none of the villagers who inhabited the collection of mud dwellings at the foot of the mountain could tell. He appeared sitting outside the cave one morning when they went out to plough the fields, so they thought he must be a holy man for they had no time to think for themselves and thought everything they could not understand must be holy or the work of evil spirit. So every day when he walked down the one street of the little village, they filled his begging bowl with such simple fare as they ate themselves, saying that he would bring good fortune to the village and make the crops grow. And if, in the natural course of nature the crops were good, he got the credit for it ; but if it happened that the crops were bad, then they blamed themselves for not being more generous to the holy man. It happened just then that a sequence of good seasons arose and the crops were plentiful so the grateful villagers spread the fame of the holy man far and wide when they visited the adjacent villages.

As the monk sat there in the sunshine which was not yet too hot, he watched the peasants ploughing their fields below him. Up and down went the pretty little humped oxen dragging the wooden ploughs which scratched the good black earth. Up and down they went from dawn to dusk with scant intervals for rest and refreshment, ever urged on with cries and the goad, by the thin brown husbandmen.

And as the monk watched them he mused of the beauteous landscape, so fair to look upon and yet so full of sorrow, for neither the oxen nor the men who drove them had leisure to pause from their labours and enjoy the beauty and the freshness of the morning. He thought of the good black earth and the bountiful harvest it yielded year after year, and how the men who tilled the earth and watered it with their sweat, were almost starved in the 'midst of the grain they gathered, fearing to eat enough to make them fat for fear that the crop might not bring in sufficient money to pay the money-lender his interest.

* * * * *

Now the Maharajah had been very wicked in his youth and was still none too good, though no-one dared

to say so within his hearing. When he was a prince, after running the gamut of Oriental excesses, he murdered his father in order to sit upon the throne in his place, just as his father had murdered his father. Then having murdered as many of his father's friends as he could catch, to prevent them giving trouble, he had a general clean-up all round, which kept the jailer and the executioner very busy for quite a time. After this he indulged in a nice little war against a country too weak to resist, and having thus proved his wisdom and his valour, he settled down to enjoy the pleasures of kingship.

But an energetic spirit like his soon tired of the pleasures of the palace, which were not new to him. As he already had the best of everything in this world, he determined that he would secure equal comfort in the next.

Accordingly all the priests were sent for and told to get busy persuading the gods to forgive the Maharajah's sins. All day and all night regiments of priests gathered in the temples and besought the gods to drink the blood of the poor innocent sheep and goats which lay upon the altars with their throats cut, and to taste the savour of their roasting flesh; then having eaten and drunk they forgave the sins of the Maharajah who gave the animals for sacrifice.

It is supposed that the gods could not withhold their forgiveness after the magnificent way in which they

had been feasted, but no-one noticed much difference in the outward appearance of the Maharajah, indeed to some he seemed more debauched looking than ever. Nor was he less tyrannous than before, nor more just or more gentle. But the High Priest said he was becoming more spiritual each day; and who shall gainsay a High Priest?

It was when matters stood thus that the Maharajah heard of the Holy Man who lived in a cave on the mountain-side, near the city, and was able to make the harvests good or bad as he pleased. Here was another man who could influence the gods in his favour thought he, and sent for him to be brought to the Presence Chamber forthwith.

So about a week later, for no-one hurries in the East and the message had to pass through several hands before it reached the Messenger, when the Monk sat in front of his cave watching the sowing of the grain in the fields below and thinking how the seeds were sown each year, grew up with pain and suffering from vermin, insects and the vagaries of the weather, were harvested in pain and carried to the threshing floor, without hope and without reward, he became aware that some one was standing at his elbow.

Turning he beheld a huge Negro, wearing an enormous turban with a badge in the front of it, with a large scarlet sash around his waist, a big sword by his side and a long golden staff in his hand, who was salaaming

profusely and scraping the ground with his foot.

The monk waited for the Negro to speak, but the Negro, big and overwhelmed with his own importance as he was, hesitated to begin, fearing in his ignorant superstitious way, that he might be turned into a frog or a rat if the Holy Man became angry.

"Speak!", said the Monk, at last. "O Holy Man, my master the Maharajah, Friend of the Gods and Ruler of Men, bids you to follow me to his presence", blurted out the Negro. "What have I, who am Friend of the whole world and Ruler of my own mind, to do with Maharajahs? Go!" replied the Monk, and relapsed again into his meditations.

The big Negro stood for a time, coughing, shuffling his feet and feeling uncommonly uncomfortable. If he had been dealing with an ordinary man he would have drawn his big sword and compelled him to do as he was bid. But with this man he was dealing with something he did not understand and so feared. After standing about very uncomfortably for a few minutes, he made a deep obeisance and quietly stole away, leaving the monk immersed in his meditation and oblivious of aught else.

Nothing happened for a week or so, then one morning when the monk, with his begging bowl was slowly pacing through the one street of the village, accepting the morsels of food which were dropped in his bowl, genially but without comment,

he was accosted by a tall upstanding soldier, with sword and shield and the armour known as "The Four Mirrors" around his body. Making an obeisance the soldier said, "Reverend Sir, permit me to take your bowl", at the same time taking the bowl out of the monks hands.

This was very polite and equivalent to an invitation to dinner now-a-days, still glancing sideways, the monk saw that there was another soldier on each side of him and sensed that there were more behind him; in fact he was being led a way prisoner to some unknown destination. Thinking it beneath his dignity to offer useless protests, the monk followed in silence.

In silence the party passed out of the village, towards the city, wending its way in and out of the rough country carts and stray animals that cumbered the dusty road. First one, then two or three, then more of the country people stopped, stared, then followed the little party, until at last it was a crowd, that followed, murmuring that the Maharajah had arrested the holy man and prophesying the dire calamities which would fall, not upon him but upon them. More than this they dared not do for they were a simple, peace-loving people and feared the soldiers and the menace of the Maharajah's name.

On the party and its following went until the city gates were reached. Through the gates went the party whilst the guard drove the people back and shut the gates in

their faces. Down the main street of the city passed the monk and his escort. The buyers and sellers in the great bazaar stopped their business to gaze at the strange sight of a holy man being marched to prison between a guard of soldiers. In through the yawning gates of the prison ; up many stone stairs into a small well-aired cell in one of the towers. Then the door of the cell clanged to, only to open a few minutes later to admit the soldier bearing the monk's bowl heaped up with a pyramid of rice in the midst of which was a pool of vegetable curry. For the soldier, though he feared not holy man or any other living thing, was a man of his word and would have counted himself dishonoured had he not fulfilled his promise. "Eat, Venerable Sir", said the soldier placing the bowl and a jar of water on the ground before the monk, then making an obeisance he quitted the cell and the door clanged once more.

The Monk after the usual formalities, ate the food, washed the bowl, his mouth and his hands, and then settled down for a nice long meditation.

He thought of the futility of imprisoning the body of one whose mind was under control. Fixing his eyes upon the blank wall, his mind returned to his cave upon the mountain side, and all afternoon he watched the lengthening shadows of the trees, the squirrels running up and down the tree trunks and the green parroquets flying in and out of

the branches. He noticed with alarm the gathering clouds which seemed to presage the too early arrival of the monsoon. To the squirrels the parroquets and to all living things he sent thoughts of love and compassion, for he saw how each one loved its life and yet was subject to pain and sorrow from its birth to its death.

The following morning when the cell door clanged open he was still sitting crossed legged meditating. If he had been an ordinary prisoner he would have been hustled about and abused, but the jailer had never had a holy man in his charge before and feared unknown things, so when he entered the cell he made obeisance and having filled the monk's begging bowl with rice milk and placed a jar of water on the ground, he said, "O Holy Man, The Maharajah will see you at his audience in an hour, be pleased to be ready." Then making another obeisance, he withdrew, The monk calmly ate his meal and waited.

In about three quarters of an hour, three soldiers appeared. Saluating, the leader said, "O Holy Man, the Maharajah awaits you, be pleased to accompany us." Without a word, the monk arose and with a soldier on each side of him and one behind proceeded to the hall of audience. The king had not yet arrived and the courtiers seated on each side of the hall were chatting and laughing, but at the sight of the Monk and his escort a sudden hush fell upon the assembly, for religion played such

a large part in the life of the people that the spectacle of a holy man a prisoner between an escort of soldiers, awed and frightened them.

Soon a peal of trumpets sounded, the guard sprang to attention and the courtiers prostrated themselves on the ground. The monk stood calmly, his eyes cast downward, apparently indifferent to all that was happening.

The curtains covering the great door were drawn aside and the Maharajah, his councillors and the priests entered and passed between the lines of prostrate courtiers; then whilst another peal of trumpets was blown, the Maharajah seated himself upon his throne, the courtiers arose and the ordinary work of the audience commenced.

The business lasted about two hours and then the Maharajah called the monk before him. The Holy Man, prompted by his escort advanced to the foot of the throne and stood quietly with his eyes fixed upon the ground, to the great dismay of the leader of the soldiers, who kept whispering, "Make obeisance, O Holy Man. For your life's sake make obeisance."

The Maharajah regarded the Holy Man keenly for a few minutes, expecting those marks of servility with which Maharajahs are usually greeted, but respecting the monk more for not rendering them. At last he broke the silence and said, "Greeting O Holy Man! We trust that your food, water and lodging were good." "O Maharajah! I ate, drank

and slept, and now am here. What does your majesty want with me?" "We hear," replied the Maharajah, "that you are able to make the seasons propitious and the crops plentiful at your pleasure. Tell us, is this so?" "Your Majesty is misinformed. No man has the power to work miracles." At this a murmur of dissent arose from the priests.

"I understand what you mean," replied the Maharajah. "Of course no man can perform miracles of himself, but there are some holy men to whose prayers the gods listen with favour. Therefore I sent for you that you may pray the gods to forgive the Maharajah's sins."

"O Maharajah! Throughout my meditations, never have I found any traces of superhuman beings who interfere in human affairs. Only this have I found, that all things arise from a cause; all are transitory and that suffering sorrow and pain are universal. From evil, evil inevitably follows and from good, good, and only by good deeds can evil ones be purged."

On this violent cries of dissent arose from the priests and shouts of, "He is a disciple of the Ascetic Gotama. Kill him O Maharajah!"

"And the sacrifices I have made," cried the Maharajah. "Are not they good deeds?" "O Mahajah, the blood of innocent animals can never wash out the sins of human beings. You must bear your own burden."

The Maharajah arose, his eyes blazing with anger. He was about

to sentence the monk to death by torture, when he seemed to see written in the air before him, the words "Only by good deeds can evil ones be purged." With a great effort he choked down his anger and said in a horse voice, "Take him back to his cell. We will determine his fate later."

So back to the cell the monk was marched. There he spent the remainder of the day, sometimes walking up and down and sometimes sitting but always meditating.

The following day he became very thirsty, so thirsty that the pangs of hunger were forgotten, for in a hot climate such as that of India, water and not food is the prime necessity. No one brought him either and his rules forbade him to ask for them. During the night, however, he was able to obtain a little relief from his tortures by hanging his robe out of the loop-hole of his cell. It was near the time of the rains and the air was moist, so that after being exposed for two or three hours the garment was damp and covered with dew.

Another day passed in the same manner and the monk concluded that he was to be starved to death, which was true. Although it was extremely difficult to meditate whilst suffering so keenly, the monk spent the day in sending out thoughts of love to the Maharajah, for his Master had once said to his monks, "Even if robbers and murderers, with a saw should sever your limbs and joints, who so gave way to anger would not be following my teaching."

On the fourth day he fell forward upon his face and lay on the floor of the cell without motion.

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During this time an awful suspicion came to the Maharajah. Though he had not the slightest proof, he felt convinced that his eldest son, his vizier, and some of his courtiers were plotting to assassinate him and take the throne. With the Maharajah to think was to act and he knew by expedience every move of the game. He quickly sent for the Commander of his Army, gave him his own jewelled necklace, and ordered him to arrest the plotters during the night. The Commander was faithful to his trust and acting as swiftly as the Maharajah, had the whole of the unfortunate people dragged out of their beds and marched to the jail during the night without the people of the city knowing anything of what was going on.

Now came the turn of the Head Jailer to think quickly. He had not room in his cells for the sudden influx. However, those who had jewels or money to pay for the privilege, had had accommodation, and those who had nothing were packed in the worst cells so tightly that they could only squat on the floor shoulder to shoulder.

When the jailer came to the monk's cell, he saw him stretched on the floor apparently dead. Turning to his assistant he called, "This one is dead. Call the sweepers to take him to the burning place, and put

ten others in here." And so the sweepers came and putting the corpse on a stretcher, covered with a cloth, took it to the burning place and laid it on the ground.

It was the disgusting custom in those days that when a person died without money to pay for the cremation of his body, the corpse was taken to the burning place, laid on the ground and left there. The sun, the flies, the worms and perhaps a stray jackal soon reduced the body to a skeleton. After that the bones lay about in disorder until the keeper of the ground decided that there were too many of them and had them collected and burnt.

And so the monk was laid on the ground and left. But after a time the moisture of the atmosphere and the cold of the hour before dawn, revived him. He first stirred uneasily, then opened his eyes and lay gazing with a blank mind at the blackness of the sky and the moving rain clouds passing between himself and the stars. After a time he sat up and looked about him. He saw the bones scattered about and the glow of a pyre which was not yet burned out and gradually understood where he was. Then came the question—Was he alive or dead? But deciding that he was too thirsty to be dead he slowly struggled to his feet. He was so weak that he could hardly stand and each bone of his body had a separate ache. With great toil and pain, he made his way to the river which ran at the end of the burning place, and drank his fill and bathed.

There were others bathing not far away, for it was now daylight, but they took no notice of him for it was a common practice for holy men to spend the night in the burning place, meditating upon the transience and filth of the body and braving the demons which were supposed to haunt such places. After bathing, he made his way into a clump of trees which had been planted to hide the burning place from the city. There he satisfied his hunger with leaves and berries and waited for the nightfall.

As soon as the dusk came the monk left his hiding place and began to make his way back to his mountain and his cave.

Almost as soon as he started the monsoon broke and the rain came down in a perfect sheet of water. It was with the utmost difficulty that he was able to make his way through the deluge, but step by step, with many halts and much pain, he made his way and about midnight he crawled into the cave, covered himself with the quilted cotton rug which served him for a bed and fell fast asleep.

The sun was high in the sky when one of the sharpest of the village youths noticed that the Holy Man was back in his place before his cave as usual. At once some of the most active raced up the hill to greet him, bearing offerings in their hands, for had not the rains broken just in the proper time? Though the Holy Man tried to repress all emotion, the love that welled up in his heart was

the universal love for all living things, for he loved these, his own people, as if they were his own children ; and though their respect for him and his holy calling, prevented them being demonstrative, his people felt his love and equally returned it.

Though the monk gave no sign or word to give it credence, soon the tale spread in the village that the holy man, getting tired of the prison, had flown through the walls of his cell, back to his home on the mountain side. From the village the story reached the city, ever growing in circumstantial evidence, until there were many who had met someone else who had seen the holy man in the air. From the city the story reached other cities ever growing and more certain, until half the bazaar could tell pilgrims that they had seen the event and how the holy man's head had first appeared through the prison wall ; then slowly and laboriously had appeared the remainder of his body. Then he had flown unsteadily to the roof of the opposite house, where he had paused awhile like a dragon fly drying its wings, until with a great rush he vanished in the direction of the mountain. The householder of the house corroborated this, and showed pilgrims the marks the holy man's feet had made when he stood there preparing for his great flight.

And pilgrims from far and wide came to worship at the holy man's cell, until the little footpath to it became broadened and beaten hard

like a main road. But to all who came with offerings to crave his blessing or his help in various ways, the holy man had but one answer. He would say that man is the maker of his own fate and as he sows so he reaps, He would then tell them that all life is one and that he who loves himself must love all living things as himself. Then he would send them away with the words of his Master :—"Cease to do evil ; learn to do good ; purify your own heart ; such is the teaching of the Buddhas."

At last the story came to the ears of the Maharajah. Surprised he sent for the Head Jailer and questioned him about the tale. The Jailer, fearing his own head, said that the tale must be true for when he opened the cell it was empty and only a dark stain upon the wall was there to show where the holy man passed through. As soon as he left the presence, he quickly made the stain and for many years made money by showing the cell and the stain in the wall where the holy man had passed through.

Things were not going well with the Maharajah. He had loved the son he had executed and bitterly regretted the deed. He had become fat and bloated with too much food and drink and was often troubled with visions of green snakes and red rats, which even the High Priest could not drive away. Besides there had been a revolt in one part of his kingdom which he had put down with much bloodshed, and now he had

come to have a horror of bloodshed, like a tiger who can eat no more. Tyrants are always superstitious, and thinking the matter over he had come to the conclusion that all these ills came through the way he had treated the holy man. There was one virtue which he had not yet lost and that was the ability to think quickly and act almost as quick. He therefore determined to put his pride on one side and make a pilgrimage to the holy man's cave.

At once he called for his chariot and accompanied by his guard and his courtiers on horseback, set out for the holy man's cave. When the path became too steep for his chariot, he descended from it and climbed the steep, slippery path, on foot; a mode of progression which gave him extreme discomfort, for since he had sat upon the throne he had seldom walked.

When the Maharajah arrived, hot, bothered and footsore, upon the plateau in front of the monk's cave, he humbly took seat on the ground, at a distance, not so much as a mark of respect as because all his wind was gone. When the Maharajah had recovered his breath, the Monk asked him to come nearer and enquired how he could serve him. Making an obeisance, the Maharajah begged the monk to forgive his sin against him. "O Maharajah," said the monk. "Thus spake the Blessed One:—"These two are the wicked ones; the one who does not see and admit the wrong he has committed and he who does not forgive when

the wrong committed is confessed." "I have nothing to forgive."

He then instructed the Maharajah in the elements of the Buddha's Teaching and ended by telling him that happiness is not obtained by conquering nations and shedding blood, but by conquering the passions and learning to love all living things.

The following day, the Maharajah felt very stiff and sore from the unusual exercise and kept to his private chambers. In his youth, as was the custom for all young men of noble birth, he had been instructed in all military exercises and had been proud of his proficiency in arms. He now felt ashamed that he should have been knocked up with what after all was not a very strenuous climb. For the future, he determined to eat and drink less and take more exercise. He was also hurt in his conceit by what the holy man had told him, and sat for days trying to find arguments which would refute the truths he had heard. He then determined to visit the holy man once a month, "Just to see how he grew in fitness and in his ability to ask awkward questions," he told himself, though he knew at the back of his mind that the discourse he had heard had made much impression upon himself and his courtiers and he wanted to hear more.

However it was, from that time, day by day he grew more just and more humane; so much so that towards the end of his life he became much loved by his courtiers and his

people. And when his time came to die, the first of his line to die a natural death, he passed to the pyre amidst the tears of his people and many of those who had previously hated him.

And the monk? For many years he lived happily in his cave, loved and respected by the villagers who supplied him with his simple food and clothing. Even the monkeys, the squirrels and the parrots grew to love him in their mindless way and used to play about upon the platform in front of his cave and eat from his hand. And in the winter nights the monkeys used to draw around the fire in his cave and some of the most daring even shared his humble bed. At last when his time was come, he died in his sleep with a smile upon his lips and a look of happiness on his face.

And when the villagers found the monk was dead, they gave him the best funeral their poor means would allow and sincerely mourned his loss. They mixed his ashes with soft clay and moulded it into a rude image which was supposed to represent the Blessed One. And for many years the image stood in their little temple and reminded them of the dear friend they had lost.

And the years rolled by until they became a century and the centuries mounted up one by one until they became a score and five and then it happened that a young clergyman,

passing casually through a room in the museum of his town, noticed a clay image of the Buddha. There was nothing particularly noticeable about the image; it was rudely fashioned and there were others in the museum of much better material and much more artistically fashioned. And yet this image seemed to attract him greatly and when he had gazed upon it for a few minutes he seemed to feel strangely calm and happy.

The young clergyman became so attached to this image that he made a habit of calling in to look at it every time he passed the museum. This habit gradually grew so strong that he used to get the museum attendant to bring him a chair, and then upon a writing pad with a fountain pen, he would write his sermons before the image. He noticed that his sermons improved greatly. Leaving all dogma behind, they breathed such a spirit of universal benevolence and tolerance as he had never before been able to attain.

He often wondered how this could be. He would have wondered more had he known that two thousand years ago, when the ashes in the image before which he stood, had been part of a living, breathing man, and he as the Maharajah had sat and listened to the words of wisdom which issued from those lips which now were dust; and listening and struggling with senses pleasure drugged, he had dimly seen the far-off light.

NOTES AND NEWS

"Education Devoid of Religion"

Rev. E. Middleton Weaver, the Chairman of the North Ceylon Methodist Church addressing a gathering at the Price-Giving of Kingswood College, Kandy remarked that it was only religious faith that could exorcise the beast in man. It was for Ceylon as well as for every other part of the world to take warning by the object lesson presented by Godless education Let all religions educate as much as they possibly could and let them see young people grow up recognising sanctions and inspired by a religious spirit A civic conscience and national spirit had to be created.

We are at a loss to understand what led our distinguished Methodist father to give moral sanction concerning the truths of other religions. It is only the other day the Bishop of Colombo commented in the course of a speech relating to the Education system in Ceylon that Buddhist children attending Christian institutions, if they are not Christians certainly they are not good Buddhists. The words of the liberal Methodist father present an anomaly to that of the Bishop of Colombo.

It was the Christian missionaries who brought dissensions to Ceylon. The early missionaries came there with the avowed object of converting

Sinhalese Buddhists whole-sale to Christianity. No where Christians showed such marked zeal to gain adherents to their creed as in Ceylon. The first batch of Fransiscan preachers commenced their career with the obtensible motto, "amity, commerce, and religion." Later on the slogan was changed to "begin by preaching, but that failing proceed to th decision of the sword".* That this instruction of the king of Portugal was carried out to the very letter, is clear from a contemporary historian who recorded the atrocities committed on the innocent Buddhists. 'Babes were spitted on the soldiers' pikes and held high that their parents might hear "the young cocks crow". Sometimes they were mashed to pulp between millstones while their mothers were compelled to witness the pitiful sight before they themselves were tortured to death. Men were thrown over the bridges for the amusement of the troops to feed the crocodiles in the rivers, which latter grew so tame that at a whistle they would raise their heads above the water in anticipation of the welcome feast.' (The Pali literature of Ceylon—Malalasekara). Of course things were changed for better when the island passed into the hands of the British. The

* Pali Literature of Ceylon—Malalasekara.

Christian missions were progressing with amazing success but this imported creed gave a mortal blow to the Buddhist culture. At one time it seemed Buddhism had been nearly swept away by Christian conversion, but it was too firmly embedded as to be entirely rooted out. The Christian fathers have always been enemies of free religion. If the Christian missionaries really believe in the truths of other religions, and are anxious to foster religious ideals in children through the medium of education; the purpose can be best served by the inculcation of the ancestral faith of the soil, rather than by engrafting on them any foreign religion often at the point of the sword or by cajoling as actually happened.

The Gospel of Love

A new book has appeared for the propagations of Buddhism—"The Gospel of Love" by Christina Albers. It is a publication covering seventy pages. It is written in a lucid style in that prose poetry in which the authoress so often does write, and it conveys to the reader in a simple and heart-touching way the Life and Teachings of the Great Master. It is especially adapted for the higher classes of schools and for beginners in the study of Buddhism. The *Ceylon Daily News* of July commented very favourably upon it as "a welcome addition to the only too few Buddhist books for the young". To be had at the Maha-Bodhi Society. Price As 6.

A New Pali Grammar.

The absence of a Pali grammar through the medium of Hindi has been a long-felt want. This want has now been supplied by the Bikkhu Pandit Jagadish Kassapa, author of many original Hindi works and translator of Pali treatises into Hindi. Prominent among these is the *Melinda Panna*" or Questions of Melinda" which labour required great scholarship in the line of Oriental philosophies and languages. Since now Hindi is rapidly becoming the *lingua franca* of India. These books will be of the greatest value to students.

We are publishing below an appreciation of the said book, by Dr. Suniti Kumar Chatterji, D.Litt. (Lond.), the Khaira Professor of Linguistic Studies of the University of Calcutta.

The publication of the book was made possible by liberal contributions from friends, to whom we herewith render our heart-felt thanks.

"SUDHARMA",
16, Hindustan Park,
Baliganj,
10 July, 1940.

DEAR SIR,

I have to acknowledge receipt of your kind gift—your Pali Mahavyakarana which I received a few days ago. I can congratulate you and the Maha Bodhi Society as well as the interested public on your having given out to the world such a valuable work. Pali grammars there are many, and Geiger's Pali Literature and Sprache is specially valuable for giving us a clear account of the evolution of Pali as a form of Middle Indo-Aryan from

Old Indo-Aryan; but your book has a special claim to the attention and careful consideration of schools (particularly of those who wish to study the history of grammar in India) as you have treated the facts of the language with constant reference to the ancient authorities. Long ago the late Mahamahopadhyaya Dr. Satis Chandra Vidyabhusan published an edition of Kaccayana for Indian students, but the study of the grammar of Pali according to the ancient and medieval writers has been neglected in India. Your book supplies this want in Indian Pali scholarships; you have for the first time introduced Moggallana to the Indian students of Pali. It would be interesting to study Moggallana with reference to the Sanskrit grammarians of the various schools. It was a happy thought to give the Moggallana sutras and Dhatupatha. The various indexes add considerably to the value of the work. Indeed, your book will be one to keep for reference. The arrangement of the various matters, and the general typographical and other get-up form most helpful features on the book, and we can see the presence of a methodical mind behind all this for which anyone using your book is bound to feel very grateful. It is indeed a pleasure to handle such a beautifully printed and beautifully produced book. Please accept my heartfelt thanks for being such an efficient guide in this new domain, so far as we are concerned.

Yours sincerely,

(Sd.) SUNITI KUMAR CHATTERJI

Bhikkhu Jagadish Kashyapa,
Sarnath, Benares.

The Life of Buddha in Drama

Sreejut Sailendranath Ghose, litterateur, scholar and playwright by profession, has brought out an excellent Bengali drama on the Life

of Buddha. This drama is a masterpiece of literature, written in beautifully flowing rhythm, and yet it is very true to the original Pali cannon, and the fundamental doctrine of the Tathagata has been carefully interwoven through the whole.

An audience at the Maha-Bodhi Society had the pleasure of hearing the greater part of the poem, when on the 26th July Mr. Ghose gave a recital of it at the Society's Hall.

The audience, which was mainly composed of literary men, were deeply interested and touched to the heart by the beauty of it.

For the benefit of lay-readers, it will be necessary to bring out this drama in book form, which will mean a sum of about Rs. 250. We would appeal to our Buddhist friends, to lend us their help in this matter.

Dr. Horace I Poleman

We recently had the pleasure of a visit from Dr. Horace I. Poleman, Director of Indic Studies Library of Congress at Washington D. C. The gentleman has been specially deputed by that Institution to the study the cultural centres of India and to establish more personal contact between his own and the Indian Institutions of Culture.

He was shown round the Society's premises and library, and he was highly pleased to find that all this was the result of a donation from an American lady.

Buddhist Scholars from Burma

Mr. J. K. Birla has done a great service to the Buddhist cause by giving a donation of Rs. 10,000 to Burma for the purpose of promoting the cultural relation between that country and India. A Trust Society was formed in Rangoon, who have selected six Bikkhus whom they considered most fit, to study Sanskrit and Hindi in India. These Bikkhus passed through Calcutta en route to Benares, where they are going to prosecute their studies.

They were received at the landing ghat by a representative at the Maha-Bodhi Society, and were also entertained by the Society prior to their departure for their final destination.

It may be mentioned in this connection that Mr. U. Ba Win, a prominent Burman and former Mayor of Rangoon, is taking interest in

the matter and has made all the necessary arrangements for their travel.

We wish these ambitious young men every success in their new undertaking.

Peter Di Abru

With regret we learn of the death of one of the earliest promoters of Buddhist education in Ceylon,—Peter DiAbru. He was one of the founders of the Museus Girls School in Colombo, and was untiringly associated with it until his demise at the age of 73 in June 1940. His deep interest in Ceylon education caused him to go abroad, visiting England and America for the purpose of studying educational institutions there. He was a gentleman of retiring nature, and an unostentatious worker, and he had the satisfaction of leaving his work to the Buddhists of Ceylon in a flourishing condition.



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

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[No. 9

NIBBĀNA

BY C. L. A. DE SILVA.

Nibbāna, the goal of Buddhists, which is reckoned as beyond the triple-planed universe consisting of sensuous sphere (Kāmalōka), form sphere (Rūpalōka) and formless sphere (Arūpalōka) and therefore a transcendental or supramundane state, is to be realized through the knowledge belonging to the Four Paths of stream-attainment (sōtāpatti maggaṃ), of once-returning (saka-dāgāmi maggaṃ) of never-returning (anāgāmi maggaṃ) and of supreme Arahātship (arahatta maggaṃ). It is the object of those Paths and of their Fruits. It is called Nibbāna in that it is a departure from that craving which is called vāna, lusting. Tanhā

(craving) is called vāna (lusting), because it weaves, binds and yokes all sentient beings in the triple-planed universe composed of mind and body, the aggregates, āyatanas or bases and so on to other rebirths in the machine of existence as if by a cord, wherein nothing but misery and sorrow are experienced.

What are the transcendental or supra-mundane states? These are the transcendental or supra-mundane states viz., the Four Ariya Paths, the Four Ariya Fruits and the Element unconditioned by any cause, which is Nibbāna. From this it should be clearly understood that Nibbāna is not a term and concept (paññatti).

All phenomena in the triple-planed universe, which are differentiated into past, present, future, internal, external, gross, subtle, high, low, distant and near, term and concept, mind and body, are conditioned by causes (*sankhata*) and they constantly change not remaining the same for even two consecutive moments. Hence they possess the salient features of transiency (*aniccā*) by reason of dissolution, misery or sorrow (*dukkha*) by reason of fearfulness, and soul-lessness (*anattā*) by reason of the absence of a personal or substantial entity. Now, on the other hand, *Nibbāna*, which is unconditioned by any cause, is freed from time, neither internal nor external, neither gross nor subtle, neither high nor low, neither distant nor near, neither a term and concept nor mind and body, and not subject to the three salient marks of transiency, misery and soul-lessness.

Nibbāna should be realized through the knowledge belonging to the Four Paths of stream-attainment of once-returning, of never-returning and of *Arahatship*. Just as those who possess eyesight could discern the moon, even so could the Ariyans who have attained the Four Paths discern and realize *Nibbāna* by the eye of wisdom present in the Path-consciousness. Because the blind cannot see the moon, they are not justified in saying there is no such thing as a moon. Similarly, because the blind worldlings who do not practise Morality (*Sila*), Mental culture and concentration (*Samādhi*) and Insight (*Paññā*) cannot discern

Nibbāna, they are not justified in saying that there is no such thing as *Nibbāna*. But the more fortunate worldlings, who understand the four Ariyan Truths of the existence of sorrow, cause of sorrow, cessation of sorrow and the path leading to cessation of sorrow, by studying the doctrine expounded by the Enlightened One and by reasoning out various phenomena existing in the universe, do not say there is no such thing as *Nibbāna*, but, on the other hand, they consider that it is the only state they should strive for and realize, for it is freedom from sorrow. The wise worldlings would know that it is something free from birth, decay, disease, death, sorrow, lamentation, grief, pain and despair. They could also reason out that it is beginningless, endless, there is eternal peace and happiness in it and therefore it is desirable that no time should be lost in striving to realize it by practising Morality, Concentration and Insight.

Nibbāna is the object of the Four Paths and Four Fruits. If there is no *Nibbāna*, the Four Paths and the Four Fruits could not be attained. Those who have attained the Paths and Fruits have enjoyed and are still enjoying the Eternal Peace and Bliss of *Nibbāna*, and the followers of the doctrine by treading the Noble Eight-fold Path would in the future realize the same.

Nibbāna, which is considered by Buddhists as Eternal Peace and often misconceived and misrepresented by absolute ignorance or consciously in

certain quarters as nihilism or extinction, has many characteristic features which will enable one to have a clear idea as to what it is like before realization of the same. They are as follows:—

(1) *Accantaṃ*, Goal, because it is obtained at the end of the round of rebirths. It has put an end to rebirth and death.

(2) *Akataṃ*, Not created, because it is not conditioned by any one nor originated from anything.

(3) *Anantaṃ*, Everlasting, because there is neither a beginning to its origination nor an end to extinction. It is, therefore, Eternal.

(4) *Accutaṃ*, Immortality, because it has no death.

(5) *Asankhataṃ*, Unconditioned, because it is not conditioned by any causal circumstance.

(6) *Anuttaraṃ*, Supreme, because there is nothing more sublime or greater.

(7) *Apālākitāṃ*, Lustrous, because it never gets extinguished.

(8) *Panītaṃ*, Palatable, because it is insatiable.

(9) *Saranaṃ*, Refuge, because it totally extirpates all suffering and misery.

(10) *Khēmaṃ*, Endless security, because there is no fear of any such diseases as the fetters and torments which cause sorrow.

(11) *Tānaṃ*, Immunity, because it prevents all diseases and anything which causes misery.

(12) *Leṇaṃ*, Cave, because it is a place of refuge to those who are fol-

lowed by such enemies as birth, decay, death and so on.

(13) *Parāyaṇaṃ*, safety, because it is a place that renders assistance and support to those who are followed by such enemies as birth, decay and death etc.

(14) *Sīvaṃ*, Happiness, because it is free from all suffering and misery.

(15) *Nipunō*, Subtle, because it can never be realized by those who never hoped to attain it under ordinary circumstances, and they can only do so after hearing of Nibbāna from a Sammā Sambuddha (fully Awakened One) or an Arahat (Holy Disciple) and thereafter treading the Noble Eight-fold Path which comprises Mortality, Mental culture or concentration and Insight.

(16) *Saccaṃ*, Truth, because it is never mutable.

(17) *Dukkhaḥkhayaṃ*, Cessation of sorrow, because it puts an end to all sorrow.

(18) *Anāsavaṃ*, Exalted and glorious, because it does not form an object for the four Āsavas such as sense desires and so on just as flies do not alight on anything red-hot.

(19) *Sudaddasaṃ*, Difficult to perceive, because it has to be perceived with great difficulty and encountering much unhappiness, even after hearing the doctrine from a Buddha.

(20) *Paraṃ*, Highest. Of the Four Paths and Four Fruits and Nibbāna, the Four Paths and the Four Fruits are conditioned by causes (*sankhata*) and Nibbāna is not conditioned by any cause (*asankhata*). As Nibbāna

is the highest thing to be attained, it is, therefore, called param: *summum bonum*.

(21) *Param*, Transcendental, because it transcends the worldly round of re-births.

(22) *Mokkham*, Emancipation, because it releases beings from sorrow.

(23) *Nirōdhō*, Release, because it is a departure from the prison called the wheel of life (*sansāra*).

(24) *Anidassanam*, Indiscernible, because it cannot be discerned by the human eye or the worldly celestial eye (*dibba cakku*).

(25) *Nibbāna*, Peace, because it is set free or unfettered from the cord named craving.

(26) *Dhuvam*, Permanence, because it is a state that never changes, hence everlasting.

(27) *Dīpaṃ*, Security, because it is the highest and safest place.

(28) *Abbyāpajjam*, Detachment, because it has no such enemies as the torments of sense desires and so on.

(29) *Vivaṭṭam*, Liberation, because it has absconded from the round of existence.

(30) *Kēvalam*, Unique, because it is a state by itself.

(31) *Anītikam*, Felicity, because it has no such diseases as torments and cankers.

(32) *Anālayam*, Dispassionate, because it does not become a house for storing such torments and cankers as sense desires and so on.

(33) *Paḍam*, Shelter, because it is the highest place rendering assistance and support.

(34) *Akkharam*, Indestructible, because it can never be annihilated.

(35) *Vimuttam*, Extirpation, because it has extirpated from all conditioned states.

(36) *Vimutti*, Deliverance, because it is released from all the fetters which yoke and bind creatures in the round of re-births.

(37) *Apavaggaṃ*, Indiscrimination, because it causes no differentiation between those who have attained *Pari Nibbāna* whether *Sammā sambuddhas*, *Pacceka Buddhas* or *Arahats*, and the state of *Eternal Peace* is common to all.

(38) *Virāgo*, Detachment, because it has no attachment to lust and so on.

(39) *Yogakkhēmaṃ*, Endless security, because it is not tormented by any fear of the four Bonds such as sense desires and so on.

(40) *Santi*, Peace, because it extinguishes the fires of lust, hatred and delusion.

(41) *Visuddham*, Purity, because it purifies, in particular, the rust of torments and cankers.

(42) *Suddhi*, Absolutely Pure, because it cleanses individuals.

(43) *Nibbutō*, Annihilation of the fires of lust etc.

(44) *Amatam*, Immortality, because it does not die.

The above mentioned terms were used by the Buddha in different places in the *Tiṭitaka Dhamma*, according to circumstances, with a view to conveying different meanings. But they collectively are existent in the element of *Nibbāna*. From these terms themselves the state of *Nibbāna* could reasonably be understood. If the state were nihilism,

should not such synonyms as empty space and void have been used? Because Nibbāna was not described as such, and many meanings are conveyed by the different terms used in the Tipitaka Dhamma, it is reasonable to conclude, without any bias, that the element of Nibbāna manifests Eternal Peace and Happiness.

According to Vēdānta, Nibbāna (Nirvāna) or Mokkha is described as a state, after attainment of which there is no other state to be attained; as a happiness, after attainment of which, there is no other happiness to be attained; as a knowledge, after attainment of which, there is no other knowledge to be attained; as a discernment of some state, after discerning which, there is no other state to be discerned; as getting into such a state as to prevent reincarnation; as cognizance of some state, after which there is no other state to be cognized.

When all these circumstances are considered there is ample proof that the element of Nibbāna is not nihilistic but one of Eternal Peace and Happiness. However, if one were to inquire what the nature of Nibbāna is, the reply should be that, as the element of Nibbāna is in its nature single, there is no other state in the triple-planed universe similar to it which could be adduced as an illustration to indicate it. As it is, therefore, beyond the possibility of explaining its nature—being an unconditioned state—by illustrations of conditioned states existing in the triple-planed universe, and as there are such positively proved and dis-

cernible facts in nature as light which is contrary to the element of heat, as happiness and joy which are contrary to misery and sorrow, as medicines of a specific nature which could cure diseases by completely eradicating the causes of diseases and so on, one should reasonably conclude that there are always contrary states and opposing forces to all kinds of states existing in this world and logically come to the conclusion that there should be an unchanging and everlasting happiness which is contrary to the constantly changing temporary happiness which is tantamount to unhappiness, misery and sorrow. Without groping in darkness and falling into pits by endeavouring to determine the nature of Nibbāna with each person's erroneous ideas, one should follow the teachings of the Buddha as detailed above and have a clear idea that Nibbāna is immutable because it is a state released from the five aggregates, and Eternal because there is neither birth nor decay and death, and that it is a transcendental or supramundane state which is not nihilistic, but wherein there is the nature of Happiness and Peace, because all misery and sorrow have been annihilated. Having obtained a clear idea, what is of vital importance is to realize this Eternal Peace and Happiness, which can only be done by treading the Noble Eight-fold Path, that is, by practising Morality (sīla), Mental culture or concentration (Samādhi) and Insight (paññā) and attaining the Four Paths and Four Fruits.

(To be continued)

GAMES AND SPORTS IN BUDDHIST INDIA

By T. R. PADMANABHACHARI, M.A.

Buddhist India reached a high water-mark of civilisation. And the index of a civilisation lies not in its wars and conquests, but in the prosperity and happiness of the people. With a land that is fertile and irrigated by the perennial rivers, with a climate that is temperate a nation is ensured of abundance. A virile race with a benevolent government at home and relatively secure from foreign invasion is thrice blessed. The instinctive love of play develops among them both for its amusement value, as for its athletic importance. To a historian of social customs and social life, games and sports are of paramount importance, though very often neglected out of oversight. For out of the nature of games and sports can be discerned more correctly the national character.

To most writers on India, the Indian national character is a sphinx-like riddle. Few of them have divined the real aspirations of the countrymen. The patient, deep disdain, the otherworldliness, pessimism, philosophical speculation and religiosity have been exaggerated. The positivist background has, till in recent times, been ignored. Even the Buddhist conception of Nirvāna instead of implying the "denial of the will to live", rather emphasised the annihilation of evil and removal of pain and misery. Activism was

fundamental to Buddhism. "The idea of *appamāda* (i.e., vigilance, earnestness, strenuousness) or energism was the cardinal element in Sakya's pedagogy of the moral self". The Dhammapada observes that only he, who "advances like a racer" and "moves about like fire" can be a follower of the Buddha. Saccaka Nighanṭaputta's *vilanḍavāda*, materialistic in conception and realistic in content, summarises contemporary public opinion. "Whatsoever seeds and plants grow and expand and come to maturity", argued Saccaka with the Śākyamuni, "do so all in dependence upon the earth, and firmly based upon the earth, and thus come to maturity". And "whatever deeds that require strength are all done in dependence upon the earth", and these deeds cannot be done in any other way. What the earth is to plants and human beings, the body is to the individual. "By body is this individual man, and firmly based upon body does he bring forth deeds good or evil". Saccaka carries on his analogy further with regard to sensation, perception, and so on. This is a doctrine of the physical basis of life.

The Buddhist works contain numerous references to games and sports which must have been in vogue in that period. The Scriptures taboo the monks and others in the

holy orders from taking part in such recreations. The prohibition itself is proof negative for the popularity of the games among all classes of people. We read in the Cullavagga (I. 13. 2.) that besides dancing with ladies, the *Bhikkhus* "used to amuse themselves at games with eight pieces and ten pieces, and with tossing up, hopping over diagrams formed on the ground, and removing substances from a heap without shaking the remainder; and with games of dice and trap-ball; and with sketching rude figures, tossing balls, blowing trumpets, having matches at ploughing with mimic ploughs, tumbling, forming mimic wind-mills, guessing at measures, having chariot races and archery matches, shooting marbles with the fingers, guessing other people's thoughts, and mimicking other people's acts;—and they used to practise elephant-riding; and horse-riding; carriage driving, and swordmanship; and they used to run to and fro in front of horses and carriages; and they used to exhibit signs of anger, and wring their hands, and to wrestle, and to box with their fists;—and spreading their robes out as a stage they used to invite dancing girls, saying 'Here you may dance, sister' and greet her with applause".

There is a list of games enumerated in the Brahmajāla Sutta of the Digha Nikāya. Most of the games, if not all, are still played in our country by young folks. Apart from the puppet shows, nautch dances, and music, instrumental and vocal, the people of those early days of the pre-Christian

era indulged themselves in several recreational activities. The Sigālovāda Sutta refers to Samaggo or fairs where there were music and dancing, recitations, conjuring tricks and acrobatic shows. The Vinaya passages indicate that they usually took place on hill-tops, and scholars are of the opinion that the mention of 'high places' meaning sacred spots, points to a religious motive as underlying the whole procedure. Acrobatic feats were mostly performed by the people of the low caste (*candālavarnsā dhopanaṃ*). Combats of elephants, horses, buffaloes, bulls, goats, rams, cocks and quails were known in India long before the Spanish bull-fights, and go to show that the doctrine of Ahimsa was not strictly observed in the matter of sports. Bouts at quarter staff, (referred to in Jātaka III, 541.) boxing and wrestling, as also sham-fights, roll-calls, manoeuvres, reviews were part and parcel of military training which included physical education.

The children's games were numerous. Keeping going over diagrams drawn on the ground so that one steps only where one ought to go was known as Parhara-pathaṇa, a kind of primitive 'hop-scotch'. If the steps were made by hopping it must have been something akin to our 'pandi-attam'. Santika or spellicans was removing of pieces from a heap with one's nail or putting them into a heap, in each case without shaking them. Hitting a short stick with a long one or Ghatikaṇ, something like tipcat, is still popular as Gilli-dandu in Hindusthani, or Kittupillu

in Tamil. The play of "Salakhattham or dipping the hand with the fingers stretched out in lac, or red dye or flour-water, and striking the wet-hand on the ground or on a wall, calling out ; what shall it ? and showing the form required—elephants, horses etc." is described in Jātaka I. 220. Games with balls or Akkath have always been popular in India. Blowing through toy pipes made of leaves (pangaciram), ploughing with toy ploughs (vancakam), turning sommersaults (mokkacika), playing with toy windmills, made of palm-leaves (cingulikam), playing with toy measures made of palm-leaves, playing with toy carts or toy bows are mentioned in the Majjhima Nikāya (Vol. I, p. 266.) as children's games. Guessing at letters traced in the air, or on a play fellow's back is interesting as the forerunner of modern amusements like missing letters or cross-word puzzles, and also for the evidential light it sheds for knowing the date (5th century B.C.) at which script existed in India. Guessing the playfellow's thoughts and the mimicry of deformities have been popular among the younger generation through all ages. Elsewhere in the same work we are told that the wrestlers were in the habit of patting their limbs with clubs.

Of the one hundred and eight of the initiatory lights of religion which were expounded by the Bodhisatva at the time of his descent, the light of the four supernatural powers, (catvaro-riddipādah) which exists for the light of the mind and the body, the light of the faculty of purity (sud-

dhendriya) which exists for non-submission to others, the light of the faculty of vigour (viriyendriya) which exists for the advancement of well-balanced understanding, the light of the power of vigour (viriyabala) which exists for steadiness in the right path, the light of full exercise (samyak vyāyāma) which exists for the attainment of the opposite shore, prove that physical development was considered essential.

The legendary life of the Buddha known as Lalita Vistara, which means 'Exposition of Recreation' contains numerous references to the games and sports which were indulged in by the citizens of Kapilavastu or their children. The noble mansion (vimāna) of Tushita was provided with level courts, probably for his children to gambol about, and for occasionally holding gymnastic contests or matches. Children had enough wooden playthings to entertain themselves with, while mail-clad warriors were armed with clubs, spikes, arrows, spears, swords and falchions. Among the innumerable maid-servants appointed to look after the baby Buddha were eight play-nurses to amuse and play with him. Parks and gardens there were in large numbers, where people resorted to for the sake of pleasure excursions and sports. Also forests which were partially cleared to serve as parks were frequently visited.

Prince Siddhartha is said to have been proficient in all the arts, which are called *kalās* in Hindu works, and usually reckoned as sixty-four. In Vatsayana's Kama Sutra is a list of

what are called *Yogas*, recommended for practice by the ladies in the company of their tutors, fellow students, and friends of the same age (*catuhshastikān yogān kanya rahasyekakinyabhyaset*). They are in the nature of hobbies and include vocal music (*Gita*), instrumental music (*Vadya*), dancing (*Nrtya*), acting (*Nāṭya*), drawing (*Alekhyā*), tattooing (*Viśeshaka-chchedya*), making ornamental designs on the floor with rice flour and flowers (*Taṇḍula-kusumāvali-vikāra*), making beds of flowers (*Pushpastarana*), staining, dyeing, and colouring of the teeth, cloth and the body (*Dassana-vasanangaraga*), setting jewels (*Manibhumika-karma*), bed-making (*Sayanarachana*), musical glasses, or playing on China cups containing varying quantities of water to regulate the tone (*Udaka-vadya*), making fountains (*Udaka-ghaṭa*), pictorial art (*Chitra-yoga*), making of necklaces, garlands, wreaths, rosaries (*Malya-granthana*), making of ornaments of flowers for the head (*Kesa-sekha-rapida-yoga*), scenic representations (*Nepathya-sanyoga*), marking the cheeks before the ears with sandal and other pastes (*Kaṇṇapatra-bhanga*), perfumery (*Gandha-yukti*), display of jewellery on the person (*Bhushana yojana*), jugglery (*Aindra-jalika*), prestidigitation (*Hastalaghava*), ornamental cookery (*Chitrasaka-pupa-bhaksha-vikāra*), preparation of beverages (*Panca-rasa-raga-sava-yojana*), tailoring (*Suchikarma*), making artificial flowers with thread (*Sutrakriḍa*), Solution of riddles (*Praheḷika*), modelling or making

images (*Pratimala*), mimicry (*Durva-yoga*), Reading of elocution (*Pustaka-vachana*), solution of verbal puzzles (*Kāvya-samasya-purāṇa*), making bows, sticks, canes etc., with thread (*Pattikavetravana-vikalpa*), making twist with a spindle or a distaff (*Tarku*), wood-carving (*Takshana*), decoration of houses (*Vastu-vidya*), testing of silver and jewels (*Rupya-ratna-parikshā*), knowledge of metals (*Dhātu-vāda*), colouring of gems and beads (*Maniragaka-ranjana*), ascertaining the existence of mines from external appearances (*Akarañjāna*), gardening (*Vrikshayurveda*), cock-fighting, quail-fighting, and ram-fighting, (*Mesha-kukkuṭa-savaka-yuddha-vidhi*), teaching of parrots to speak (*Suka-sarika-pralapana*), making use of unguents, pomades and shampooing (*Utsadana-kausala*), guessing unseen letters and things held in a closed fist (*Aksharamuṣṭīkakathana*), use of secret language or modifying ordinary knowledge so as to make it not ordinarily intelligible (*Mlechchhitaka-vikalpa*), knowledge of several languages (*Desabhāṣā-vijnāna*), making of flower carriages (*Pushpasakatika*), making of monograms, logograms, and diagrams (*Yantramatrika*), exercises in enigmatic poetry (*Dharana-matrika*), lapidary art (*Sanpatya*), lexicography and versification (*Abhidhana kosha-chandañjāna*), devising different expedients for making the same thing (*Kriya-vikalpa*), tricks (*Chalitakayoga*), dice-playing (*Dyuta-visesha*), incantation to attract persons and things (*Akarsana-kriḍā*), exhibiting

tableaux vivants, or assuming various forms (Natikakhyaka-yoga), tricks as taught by Kuchumara (Kachumara-yoga), coiffure (Kesa-marjana-kausala), filling up stanzas of which a portion is told (Manasa-kāvya-kriya), changing the appearance of fabrics, such as making cotton cloth look like silk (Vastra-gopanani), juvenile sports (Bāla-kriḍāni), etiquette (Vainayiki), art of warfare (Vaijayiki), physical exercise (Vyāyamaki). These accomplishments do include several games and sports that do contribute much to physical fitness and to mental recreation.

Apart from religious festivals, marriages afforded the best occasions for the display of prowess in sports and games. It was a custom among the Sakyas to give their daughters in marriage only to those who were proficient in the use of swords, bows, elephant driving, and wrestling. Accordingly the prince Siddhartha had to defeat all the youths of his day in wrestling, archery, in quick walking, jumping, and swimming; in riding on an elephant, on a horse and on a chariot; in vehicles, going upwards, forwards and on water, in boxing and all arts and accomplishments in order to win the hand of his lady-love. The prize was not a crown of laurel, as in ancient Greece, but a flag of victory planted by a lady. (Lalita Vistara, p. 204ff). "The lady takes a more forward place in the tournament than what is usual among Indian maidens. She assumes the position of *La*

Royne de la beaute et des amours in a Norman tournament, and her flag occupies the place of the prize which the noblest lady offers the victor at a European tournament." In the Chinese version it is her father who places her at a conspicuous place and proclaims, "Our Sakya rules are these—if a man excel all others in martial exercises, then he is crowned victor, and carries off the prize of the fairest maiden; but if he fail, then no such prize can be his". (Beal, *The Romantic History of the Buddha*, p. 84). The Siamese reproach is—"O king! thy son is of proper birth, and his appearance is admirable; but so far as we know he has never learned anything, and has no knowledge or accomplishments. Therefore we hesitate to offer our daughters to him" (Alabaster, p. 120). In the Burmese text the tournament is brought on after the marriage. Because "the prince was devoting all his time to the pleasures of his harem, and his relatives strongly remonstrated against his mode of living which precluded him from applying himself to the acquisition of these attainments befitting his exalted position." (Bigandet, p. 52). The wrestling feats are obviously revised versions of the gymnastic exercises of the Pandus and the Kurus, and the archery contest follows the story of Arjuna's feat at the court of king Drupada, who promised to give away his daughter to any one who would hit a target (a fish) from its shadow in a pond of water. The bow incident comes from the Ramayana and in

Europe has its counterpart in Homer.

The onlookers when they were overjoyed burst forth into loud shouts and laughter and waved their clothes as the modern people their handkerchiefs.

According to the Chinese version the Royal Prince, "having completed twelve years and being perfectly acquainted with all the customary modes of enjoyment, such as hunting, riding, driving here and there, according to the desire of the eye or the gratification of the mind ; such being the case, it came to pass on one occasion that he was visiting the Kan-ku garden, and whilst there amused himself by wandering in different directions, shooting with his bow and arrow at whatever he pleased ; and so he separated himself from the other Sakya youths who were also in the several gardens enjoying themselves in the same way."

Besides contests and tournaments for the aristocrats there were "ploughing-matches" for the lower ranks of the society. "And in the enclosed space were assembled the half-stripped men, each labouring hard in the ploughing contest, driving the oxen and urging them on if they lagged in their speed, and from time to time goading them to their work." India being mainly an agricultural country such an infusion of recreational feeling in an occupation is interesting. Such ploughing festivals are mentioned in the Jātakas (IV. 104, VI. 246).

The Jātakas or the Buddhist Birth Stories are, in the words of Rhys Davids, "so full of information on the daily habits and customs and the beliefs of the people of India, and on every variety of the numerous questions that arise as to their economic and social conditions", that they incidentally throw a flood of light on the games and sports of the times. And several of the incidents of the Jātakas are carved on the railings of the Bharhut and Sanchi Stupas. ('Buddhist India', p. 209). The bas-reliefs of the Sanchi stupa are carved upon the front and rear faces of the architraves, and upon the front and inner faces of the gateway pillars. At the Eastern gateway on the front face of the right pillar is a palace scene where on the king's left are the two *Nachnis*, or dancing women, who are dancing to the sound of two *sarangis* (or lutes) and two drums. (Cunningham, Bhilsa Topes, p. 202). Dancers are mentioned in the Khantivādi, Padakusalamānava, Takkariya Jātakas, and dancing in the Surāpāna Jātaka, is a part of the drinking festival referred to in the Kumbha and Mahasutasoma Jātakas. A band of dancing girls is known in the Kusa Jātaka as *Nāṭakam*, and we hear of nautch girls in the Khantivādi, Sonaka, and Mahajanaka Jātakas. The acrobats of the Dubbāca Jātaka are experts in the dance of javelins, of Campeyya Jātaka in snake dances, Ucchiṭṭabhatta and Bhisa Jātakas in tumbling, of Suruci Jātaka, whose names are Bandukanna and Pandukanna surpass each other in the

remarkable half-body dance in which "one hand, one foot, one eye, one tooth go a-dancing, throbbing, flickering to and fro, all the rest stone still."

At Sanchi the front face of the right pillar on the western gateway represents an archer on the left bank of a river shooting at a rock on the right bank, from which water is gushing forth. The story is mentioned by Fa-hian, who places the scene of action beyond the walls of Kapilavastu, where Prince Siddhartha "drew a bow, and the arrow flying to the south-west struck the ground at a distance of thirty li, and caused a spring of water to gush forth. In after times the people built wells on this spot to supply travellers with drinking water". (Cunningham, pp. 218-9). The account of Megasthenes, although three hundred years earlier than the Sanchi bas-reliefs, yet agrees with the latter in many minor details. If in the time of Megasthenes, "the infantry usually carried a bow of the same length with the bearer", the bas-reliefs represent all the foot soldiers as archers, whose "bows appear to be straight pieces of *bamboo*, but a few have the double curve, with a straight hand piece in the middle, similar to the modern ornamental bows of buffalo's horn." "Their arrows", says Megasthenes, "are little less than three cubits long, and fly with such force that neither shield nor breast-plate, nor any armour is strong enough to withstand them". (Cunningham, p. 217). Sarabhanga Jātaka names the

following tricks of archery,—shooting as quick as lightning, splitting a hair, shooting at the sound of a voice, cleaving a falling arrow, and formation of arrow-defence, arrow-terrace, arrow-pavilion, arrow-wall, arrow-tank, and arrow-lotus. On the inner face of the left pillar on the western gate is a figure of two archers, one standing with a quiver on his shoulder and a bow in his left hand, the other also standing, bow in hand, having just shot an arrow into a long-haired figure, who is struggling in the water. And according to Cunningham "the mode of fastening the quiver to the back is very peculiar and picturesque. The quiver is fastened to the right shoulder, and the fastenings, which are apparently leather straps, are passed over both shoulders, crossed in front, and carried to the back, where they were probably passed through a ring in the end of the quiver, and then carried to the front and again crossed, the ends being secured by loops to the upper straps." (P. 216.)

✓The Bhuridatta Jataka refers to sporting in the stream, the Mahasudassana Suttanta to king Ananda's bathing ponds, while Sassondi and Sankha Jatakas deal with sea-voyages to the Suvärna-dvīpa. Among the Sanchi bas-reliefs is a large vessel floating in the midst of the ocean. "The vessel", says Capt. Fell, "is on an open sea in the midst of a tempest; near it are figures swimming, and endeavouring, by seizing piles, etc. to save themselves from sinking". (*Ibid.* p. 226.) The boat

scene which allegorically represents the *Nirvana* of Sakyamuni shows that rowing was a common pastime, as also swimming. Fishing on the rivers, but not the seas, was the sole occupation of a class of people, but was never a recreation among others.

Elephants have been the favourites of men since the dawn of history in India. Not only have the elephants played a great part in the wars and in heavy transport but as pets for games and sports. Asvaghosha shows a knowledge of *Hastividya* in his works and is conversant with the method of capturing elephants. But 'Kheddah' operations were unknown in North India till a late period. (Buddhacarita, Translation, Johnston, ii. 3 f.n.) A knowledge of training elephants is considered second only to a study of the Vedas, and a training manual is referred to in the *Susima Jātaka* in connection with an elephant festival. *Dubbala-kattha* and *Eka-panna Jātakas* describe the elephants being broken in, and in the *Mittamitta Jātaka* even ascetics rear them as pets.

✓ Hot-air baths are described in the *Vinaya Texts* (iii. 105-110, 297). "They were built on an elevated basement faced with brick or stone, with stone stairs up to it and a railing round the verandah. . . . There was an antechamber, and a hot room, and a pool to bathe in. . . . After the bath there was shampooing, and then a plunge into the pool". In the *Digha Nikāya* is a description of an open air bathing tank with flights of steps leading down to it. (Rhys Davids, *Buddhist India*, p. 75.)

Games on boards with eight or ten rows of squares is referred to in the *Brahmajāla Sutta* of the *Digha Nikāya*. The same games are said to have been played by imagining such boards in the air—something like the blindfold chess. Though chess was played originally on a board of eight times ten squares, and later on one of eight times eight squares, the above text cannot be seriously taken to mean as chess of the fifth century B.C. But it is evidence of certain original games from which the chess and draughts must have developed. The Sinhalese *sanna* (translation) says that each of these games was played with dice of pieces such as kings and so on. The word for pieces is *poru* from *purisa* and merely means men. The *Sigālovāda Sutta* of the *Digha Nikāya* (III. 180) condemns carelessness in gaming and observes that there "are these six dangers in addiction to gaming: if he wins he causes enmity, if he loses he laments his lost wealth, when he attends an assembly his word is not accepted, he is despised by his friends and companions, he is not desired at weddings and being a gambler, the fellow is no good for keeping a wife". Further it is said that "dice and women, drink, dancing and song, dreaming in the daytime, untimely going about, bad friends, and great miserliness, these things ruin a man". In the *Piya-jatika-sutta* of the *Raja-vagga* is a story of a number of gamblers having a game with the dice. Apart from the puritanical restraint we have ample evidence of the game having

been encouraged by the kings. As observed by Rhys Davids "a public gambling hall formed an ordinary part of a king's palace either separately or as part of a great reception hall. It was especially laid down in Apastamba (ii. 25.), that it is the king's duty to provide such a place; and later law books disclose a custom by which a share of the winnings went to the treasury. The gambling was with dice on a board with thirty-six squares; and the best description of the game, the details of which are very obscure, is in Jātaka, vi. 281 (Fausboll's edition). The same Jātaka considers gambling as a science, and calls it *Dyuta Vidyā*. Among the bas-reliefs of the Bharhut Tope is represented an open air gambling saloon with a split in the rock on which the gamblers are playing. The chessmen can be seen lying beside on a stone. Besides this, numerous Jātakas refer to gaming with dice and among them are Andhabhuta, Litta, Kakati, Abhigundika, Mahānārada-kassapa, and Vidhurapaṇḍita Jātakas. The first of them contains a gaming song that was indulged in by one of the players much to the chagrin of his rival. The Vidhurapaṇḍita Jātaka reckons twenty-four throws in dice and reveals the existence of silver boards and golden dice. In the Litta Jātaka is a sharper who, when the luck was going against him, used to break up the game by swallowing the dice and pretending that it was lost.

From the Padakusalamānava Jātaka where a son traces his father's place by the latter's footprints we glean

that there was a game which was somewhat akin to paperchase!

Hunting of animals though condemned by Samkicca and Mahāhamisa Jātaka as sinful, was nevertheless popular both as a pastime and as quest for animal-food. We hear of hunters' villages round about lake Rohanta near Benares from the Rohanta-Miga, and Sama Jātakas. The manner of capturing antelopes is described in the Kuranga Jātaka where a hunter builds a platform on a tree to which he knows the antelope would come agrazing, and when it does he kills it with the javelin. The deer-park of Khema, according to Vessantara Jātaka, was famous.

Jugglers were a common source of amusement in the days of the Ayo-ghara and Vidurapaṇḍita Jātakas and sword-swallowing was a trick of the first-rate magnitude.

Mock warfare and rehearsals of military tactics afforded a chance of exhibiting the skill and prowess of martial men to the populace of Buddhist India. The battles were of three orders—of waggon, wheel, and lotus formations, and the weapons used were of five kinds—the sword, the spear, the bow, the shield, and the axe. (Vide Taccakasukara and Indriya Jātakas).

We read of wrestlers in the Tittha, Ghata, and Vidurapaṇḍita Jātakas and of king's wrestlers in the Dhona-sakha Jātaka. A wrestler, Canura by name, had earned the highest reputation.

From the Mahātantra-sankhya Sutta of Mahayamaka vagga we learn

"that as the boy grows and develops his faculties, he plays childish games—such as toy-ploughs, tip-cat, head-over-heels, windmills, pannets, little-carts, and toy-bows". The toys of a prince are referred to in the Muga-pakka, Vessantara, and Nalinika Jātakas while the first and the Kanhadipayana Jātaka mentions the ball and toy-cart respectively.

The Chinese traveller Huien-Tsiang records 'the Tradition of the Champion' in his *Si-yu-ki*, while another, I-tsing in his *Nan-hae-ki-kwei-niu-fa-ch'uen* discusses after due observation the advantage of proper exercise to health. Even from the chapter-headings it is easy for us to realise that our ancestors of bygone days paid much attention to their health and hygiene, and gave the lie direct to the ignorant remarks of E. A. Rice that Buddhism like Hinduism "is inimical to progress, individuality, sanitation, and physical education".

Buddhist tradition while representing Chandragupta as a scion of the Kshatriya clan of the Moriyas, says that as an orphan he was brought up by a cowherd who employed him in tending cattle. At the village common the boy Chandragupta, destined as he was to become an emperor, used to play the game of kingship (*rājakrīḍā*), administering justice in a mock court to the captives of a

playful war, when Chānakya discovered him.

Bouts at quarter staff seem to have been well-known, and while woodlands and caves served as pleasure resorts, a rabid Buddhist of the type of Harischandra indicts all games and sports.

Physicians and physical culturists of all ages in India have recognised massage as a source of perfect bodily health. Both Megasthenes and Kautilya are unanimous about the familiar custom of the king's body being massaged as a daily routine, by the *samvāhaka*. It is said that even women were engaged for this purpose. (Fg. 27 ; Ar Sas. I. 12 ; I. 20). In times of peace the military men who had a fixed and regular salary gave themselves up to sports and amusements, and their efficiency and their endurance records evoked the envy and astonishment of even the foreign invader. For as Megasthenes says, "When he (Alexander) arrived at Taxila and saw the Indian gymnosophists, a desire seized him to have one of the men brought into his presence, because he admired their endurance. (But) the eldest of these sophists (hathayogis), with whom the others lived as disciples with a master, Dandamis by name, not only refused to go himself, but prevented the others going". (Megasthenes' *Indica*, Fg. li. tr. by McCrindle. pp. 115-6.)

THE PATH TO BUDDHIST SAINTHOOD

BY H. DE S. KULARATNE, J.P.

The fourth Noble Truth is Dukkha Niroda Gāmini Paṭipadā Ariya Sacca, which means the Noble Truth of the method which leads to the Absolute Cessation of suffering, Dukkha. The method is the Noble eight-fold Path. (1) Sammā Diṭṭhi, (2) Sammā Sankappo, (3) Sammā Vācā, (4) Samma Kammanto, (5) Sammā Ajivo, (6) Sammā Vāyāmo, (7) Sammā Sati and (8) Sammā Samādhi, that is to say (1) right understanding or right views, (2) right aspiration or right mindedness or right thought, (3) right speech, (4) right action, (5) right means of livelihood, (6) right endeavour or right energy, (7) right recollectedness or right mindfulness and (8) right concentration or mental balance. This is the Middle Path or the Magga Sacca which is the collective name for the above eight transcendental Dhammas and which leads one to the other shore of the Ocean of Sansara, to the Beyond-World State."

It is not easy for any one, who has not actually travelled say from Galle to London, to realise what the journey involves, though he may have read and heard a great deal about the route. But complicated though it be there is a path more difficult to comprehend and that is the Path which leads us beyond this world of sorrow and strife to the

peace of Nibbāna. It looks almost absurd for me an ordinary man of the world, to try to explain it. But as in the first place it is necessary for us to know the route from Galle to London lest we should take the wrong steamer and never reach our destination, so is it also necessary for us to study very earnestly and with all our power this Holy Path, that we may not navigate aimlessly in the Ocean of Sansara and never reach the desired Harbour. Fortunately for us, our Lord and Master in His great compassion for suffering humanity has described this Holy Path in diverse ways, so that even the average man may have some conception of it. The Lord Buddha tells us that He trod this Path and found the everlasting peace and happiness of Nibbāna and that we can do likewise. He comforts us with the assurance that every step we take on this long journey will make the Path clearer and clearer to our vision.

Let us therefore in all humility and reverence try to understand this Noble Path in some measure and begin to tread it now.

But why should we tread this particular Path in preference to the other paths pointed out by the other great teachers of the world, like Jesus Christ and the Prophet Mohamed? It is because we

Buddhists believe that this is the only Path to Sainthood, the only Path to Salvation or, rather, emancipation. The different paths are not convergent nor are they even parallel, for even parallel lines, they say, meet at infinity. Strange to say, a writer in the *Buddhist Annual of Ceylon* (1924) says in the course of his essay on the Path of Sainthood that "the fundamental basis of Buddhism negates any such idea of uniqueness, yet modern Buddhists are very often not a whit behind the rest in the proud proclamation of their unique possession of the way to Sainthood." How is this? But if the Buddhist Path is not unique, we might as well be Christians or Muslims or Zoroastrians or anything else. Well, what did our Lord Himself say? If you read *Dialogues*, page 166 of the P. T. Society edition or page 348 of the "Points of Controversy" (P.T.S.) you will come across this remarkable passage:—"In whatsoever Doctrine and Discipline, Subhadda, the Aryan Eight-fold Path is not found, neither in it is there found a saintly man, of the first or of the second or of the third or of the fourth degree, and in whatsoever doctrine and discipline, Subhadda, the Aryan eight-fold Path is found, in it is such a saintly man found. Now in this Doctrine and Discipline, Subhadda, is found the Aryan Eight-fold Path and in it too, are found men of saintliness of all four degrees. Void are the systems of other teachers, void of saintly men (Samano)". The Lord Buddha is a modern Buddhist! Even Mr. C. Jinarajadasa, Vice-President of The

Theosophical Society, says in his introduction to the Noble Eight-fold Path by Bhikkhu Silacara that the teaching of the Lord Buddha stands unique in the world because He alone of the great teachers laid supreme emphasis on the capability of each man to work out his own salvation independent of Gods and priests and rituals.

There is certainly nothing unique in this Path if you give a merely superficial or literal meaning to the eight component parts; such as *Sammāditthi*, right understanding of what is right and wrong; *Sammā Sankappo*, merely meritorious good thoughts; *Sammā Vācā*, mere speaking of the truth; *Sammā Kammanto*, mere good actions like giving alms; *Sammā Ajivo*, mere good living avoiding harmful occupations; *Sammā Vāyāmo*, attempting to do good; *Sammā Sati*, fixing your mind on some meritorious action; and *Sammā Samādhi*, some meditation which will cause rebirth in a Brahma world. But we must on no account give these literal meanings to these terms in reference to the Holy Path. We must surely assign to them the interpretation given to them by the Master himself and His saintly disciples. Every great religion teaches that one should do good and avoid evil, though of course, owing to the different points of view the great teachers disagree on certain details. Yet the moral teachings of the great religions are to a large extent similar. The important thing to remember is this: that all this doing of good in word, deed and

thought is merely Puññāthi Sankhāra. "Avijjā Paccayā Sankhāra" said the Lord in His Paṭicca Samuppāda doctrine. Even this accumulation of merit is one of the twelve links of the chain which binds you to the circle of recurrent rebirths—Samsara. The uniqueness of the Buddha's teaching lies in that you give in order to get rid of the desire for possession. This is only an illustration. This Middle Path is the method by which you reach the stage when your actions produce neither meritorious nor demeritorious karmas and it makes it possible for you to break the chains which bind you to Samsara—endless births in the different planes of existence—kāma, rūpa and arūpa.

Let us first consider why the Noble Eight-fold Path is called Ariyo Aṭṭhangiko Maggo in Pali. The word Ariyo may connote freedom from the impurities that are up-rooted at the four successive stages of the Path or the Path may have been so called because it leads to the Aryan or noble state, or has been trod by the Aryans, i.e., the Buddhas, Pacceka Buddhas and the Arhats. The Path is Aṭṭhangiko because it has eight component parts or is the collective name for the eight. It is called Magga because it is the path which leads to Nibbāna, or because it has to be sought for by those who have Nibbāna as their goal. It may also mean the utter elimination, without the slightest possibility of ever reviving, the kilesas or failings of the normal man.

It must be borne in mind that the eight parts or Angas are the Path itself. There is not a separate Path apart from these Angas.

It is also the collective name for Sōvan Magga, Sakadāgāmi Magga, Anāgāmi Magga and Arahāt Magga. As apparently there are some who deny it, I may as well quote an authoritative text for it "Svayaṃ Cattaropi Lokuttara Maggo Ekato Katvā Kathito Aṭṭhangiko Maggo." To the traveller on this Path the first faint glimpse of Nibbāna is vouchsafed at the first stage of Sōvan and clearer becomes the view as the horizon enlarges to the man who climbs a mountain.

The word Sammā occurs in all the eight Angas. It is usually translated as right, but it is almost the same as the Latin word Summus and the more correct translation is therefore "Superlatively right" or "perfect" or "excellent."

In the highest sense Sammā Dīṭṭhi is the Pannachetasika which destroys the Avijjanasaya and which arises in the four Magga-cittas beginning with Sōvan.

Here I must necessarily digress a little to make myself understood. This Path is Lokuttara, hypercosmic, and leads you beyond Samsara. You cannot strictly speaking be said to be well started on the Path till you reach the stage of Sōvan when you enter the stream which carries you surely and safely to the sea of eternal peace. Now you may very appropriately ask "How can we who are merely Lokika, that is, ordinary men of the world, tread this Lokuttara

Path?" The answer is that there is such a thing fortunately for us, called the *Purvabhāga Paṭipadā-magga*, which is a preparation, a preliminary practice by us to reach that first *Lokuttara* stage. Although I find that no comparisons or similes hold good yet you may regard this preparatory path as eight small water courses flowing to form by their conjunction the stream of *Sovan*. The man who has attained *Sovan* is called *Sotāpatti i.e.*, one who has entered the stream. The point I want to emphasise is this that there is hope for us all; no one need despair. Buddhism is not pessimism. Its goal is not annihilation or extinction or nothingness. Our Lord before He attained enlightenment was in distress when He saw old age, sickness and death and the endless repetition of the process. But with the attainment of Buddhahood, He sang the famous *Udāna*, *Aneka Jāti Sansaran* etc.—a paeon of joy that He had reached the stage of peace and happiness where there is no sorrow, no change. Does it not gladden our hearts to know that every kind word

we speak, every act of charity, every little meditation on impermanence such as we invariably make at funerals, will make one or more of those water courses of life flow a little towards the streams of the happy *Sovan*? The more we try, the greater the effort we put forward, the faster will those eight water courses run. The day we make those eight meet and flow together is a day of gladness, for it is the day of the assurance of our emancipation and the beginning of real happiness.

O Bhikkus, as the Ocean slopes gradually, inclines gradually, has gradual hollows, without abrupt precipices, so in this Norm and discipline, is there gradual training, gradual achievement, gradual practice but no sudden discernment of gnosis" (*Vinaya Texts* iii 303.)

"Little by little, one by one, as pass
The moments, gradually let the wise,
Like smith the blemishes of silver,
blow,
The sparks away that mar his
purity".



BUDDHISM IN MEDIA, PARTHIA AND PERSIA

BY BHIKKHU METTEYYA.

From Pallavabhogga came the most wise Thera Mahādeva, together with four hundred and sixty thousand Bhikkhus. (Mahāvamsa, Ch. XXIX, Verse 38).

In the heart of the golden Isle of Laṅkā, SUVAṆṆAMĀLĪ, the Mahā-Thūpa stands in trance-like beauty. It is as though a supreme Buddha were alive. The faithful come in thousands, offer flowers to Him who is the Light of the Universe, and wish the whole world well. Their hearts are full of love and pity.

Here, in the shadow of the Suvaṇṇamālī, the mind is filled with noble images of the past. One thinks of the foundation laying ceremony of this Great Fane, to honour which Arahants came from Rājagaha, Isipattana, Sāvattthi, Vesālī, Kosambi, Ujjeni, Pāṭaliputta, Kasmīra, Pallavabhogga, Alasandā, Viñjhā, Buddha Gayā, Vanavāsa, and Kelāsa. (Mah. ch. 29, vers. 30-43.)

As do the inscriptions of Asoka so does this account of the Mahāvamsa¹ also show that the SĀSANA was established in most distant lands at that very early date.

For Pallavabhogga² is Persia and Parthia, and Alasandā³, the renowned

capital of Egypt under the Ptolemies.⁴

Hiuen Tsiang tells us that the Sacred Bowl of the Blessed One was treasured by the king of Persia and that there were Sanghārāmas with several hundred monks.⁵ "In former times", says Alberuni, the Arabian historian, "Khurāsan, Persia, Irāk [Mesopotamia], Mosul, and the country up to the frontiers of Syria were Buddhistic".⁶

"The example of right living and right thinking which had been set by generations of the Buddha's devout disciples," writes Mr. E. B. Havell, "had been an inspiration to many religious teachers. Hiuen-Tsang gives some indication of the western extension of Buddhism in his time by the mention he makes of Hīnayāna [Theravāda] monasteries in Persia".⁷

In Parthia were discovered gold coins which bore the image of the

¹ The story of the spread of Buddhism in Asoka's time is better preserved in the Sinhalese chronicles than in his edicts.—Prof. D. R. Bhandarkar.

² Pallava is the name of the Persians.—Prof. Wilhelm Geiger.

³ Alexandria.

⁴ Asoka sent a mission to Turamayo or Ptolemy of Egypt.—Dr. Kenneth J. Saunders in *Epochs of Buddhist History*.

⁵ It is probable that they [the monks] had been established there from an early date.—Professor Samuel Beal.

⁶ Alberuni's *India*, translated by E. G. Sachau.

⁷ *History of Aryan Rule in India*.

Blessed One together with His name in Greek letters. In China, Anshikao, the noble "Parthian Prince", who translated numerous *Pāli suttantas* is still honoured.

Of yore, Persia was designated *Ariana*, the land of the Aryans. In the *Rājatarāṅgiṇī*, it is referred to as *Āryānaka*. (*Rājatarāṅgiṇī*, IV., 367).

The history of this ancient land is a long one. To this day, there exists the tomb of Cyrus, the first king of Persia, who created an empire which ruled a great part of the then known world. The powerful Darius (Skt. = *Dhārayavaśu*; Pers. = *Darayavaush*) consolidated this empire by creating

a new and organized administration; he invaded Scythia, crossed the Danube and marched far into the interior of modern Russia. Under him, even Thrace and Macedonia became subject to the Persian Empire. The most flourishing period in the history of the Ionian Greeks was that during which they were subject to Persia. Between the Indians, the Sinhala, the Persians and the Parthians, there was a very close kinship, in blood, in culture, and in spiritual heritage. To take but the link of language, there is the closest relationship, as the following comparison of words reveals.

PĀLI	SANSKRIT	SINHALA	PERSIAN
Anguṭṭha	āṅguṣṭha	anguṭa	anguṣt
Assa	aśva	as	aspa ⁸
Asura	asura	asura	ahura
Aṭṭha	aṣṭa	aṭa	haṣt ⁹
Abbha	abhra	aba	abr
Eka	eka	eka	yak
Kāma	kāma	kam	kām
Guṇa	guṇa	guṇa	gūnah
Gabbha	garbha	gāba	giriṭan
Jaṇṇu	jāṇu	daṇa	zānū
Tvaṇ	tvaṇ	to	tū
Dvāra	dvāra	dora	dar ¹⁰
Visati	viśati	visi	bist ¹¹
Dhāvati	dhāvati	duvā	davidan
Pañca	pañca	pasa	panj ¹²
Pāda	pāda	pā	pā ¹³
Pitā	pitṛ	piya	pidar ¹⁴
Putta	putra	put	pisar
Pāra	pāra	para	par
Puṇṇa	pūrṇa	pura, pun	pur ¹⁵
Bhātā	bhrātṛ	bāpa	birādir ¹⁶
Mitta	mitra	mit, mitu, mituru	mithra
Hima	hima	hima	zima

⁸ In colloquial Sinhala the horse is called "aspa". Hindi = asva, asvār.

⁹ Hindi = aṣṭh; Gothic = ahtan.

¹⁰ Gothic = daur; Russian = dver.

¹¹ Latin = vignity.

¹² Welsh = pump; Russian = pyast'; Gothic = fīmī.

¹³ Latin = pater; Gothic = fotas.

¹⁴ Latin = pater; Gothic = fadrem.

¹⁵ Latin = plenus; Russian = polno.

¹⁶ Welsh = brawd; Russian = brat'.

In Jambudvīpa, in Sīṃhala,¹⁷ in Persia, in Parthia, and in Media the sun was given the love-name of mitra, "Friend", especially because it gives warmth during the cold Hemanta.¹⁸ At the end of winter the grateful ancients held a festival in honour of the "Friend". The name Mitradatta, which means "given by Mitra, the sun," became beloved of the Medes, the Persians, the Parthians and the Greeks.

MITHRADATES¹⁹ is the Greek form of Mitradatta, and there were many kings by that name. To introduce but a few of them :

1. Mithradates the First of Parthia, the contemporary of king Kāka-vappa-Tissa of Ceylon. He went to war with Eucratides, occupied some districts on the border of Bactria and conquered Arachosia. Later he conquered provinces of Media and captured the Greek city of Selencia on the Hedyphon. When Gāmaṇi, the Great, was king of Laṅkā, Mithradates became the master of Babylonia, the Bāveru of the sacred books.

¹⁷ The slab-inscription of Mahindra the Fourth says, "... he set up flag-posts like columns of victory; ... faces (adorned with) solar orbs which were like unto the reflection of the sun-god Mitra."—*Epigraphia Zeylanica*, Vol. I, p. 228.

¹⁸ Hemanta occurs in the lunar months Mārgaśīṣa and Pauṣa (the months of December and January).

¹⁹ In Pahlavi the Sanskrit form Mitra becomes Mithra. The name also occurs in the form Mitradates (Herod, i. 110). The two forms Mithridates and Meherdates are less correct.

2. Mithradates, the Great, of Parthia was the contemporary of king Vaṭṭa-Gāmaṇi-Abhaya of Ceylon during whose reign the Ti-Piṭaka and the Commentaries were committed to writing at Aloka-Vihāra, Matale. Mithradates, the Great, conquered seventy valleys, and was respected by Sulla.
3. Mithradates, the ancestor of the kings of Pontus.
4. Mithradates the Great of Pontus succeeded his father at the age of eleven. He sent large armies to European Greece and his generals captured Athens, the capital of Attica. This puissant king was the master of twenty two languages.

Mithraism naturally spread with the Persian and Parthian conquests and for centuries Greeks and Romans worshipped Mitra, the Indian deity. Twenty two centuries ago the cult was transmitted to the Roman world and it spread rapidly over Europe. Rome became its stronghold and the emperors encouraged it. *Sunday was made a holy day and on the 25th of December all Europe celebrated the festival of Mithra, the sun.*

WHAT THE WORLD CALLS CHRISTMAS TODAY IS BUT THE VERY FESTIVAL OF OUR GREAT FRIEND, THE SUN.

"The truth is," wrote Dean Inge in the *Evening Standard* of December 24, 1928, "that there is no authentic tradition that Christ was born in winter. The date was chosen

because the Pagans had been used to a jolly festival at the end of the year, and would not give it up. If the Church would not recognize it, the priests of Mithras would ; THEY CELEBRATED THE BIRTHDAY OF THE 'INVINCIBLE SUN' ON CHRISTMAS DAY. So the people had their wish"

In the museums of Europe, the statue of Mitra, the sun-God, is found in great abundance. He is commonly represented as a handsome youth with conical cap and flying drapery. A fine statue of Mitra is preserved in the British Museum.

The above facts show the great influence exercised by the Pallavas on many nations, including the Greeks, the Romans and other peoples of Europe. The language of the Pallavas was known as Pahalavī or Pehlevī. About the sixth or the seventh century a life of the Lord Buddha was composed in this language, and later it was translated into Arabic and Syriac. Still later the work was translated into Georgian, Greek, Hebrew, Ethiopian, Armenian and Slav. Various other versions were made from a Latin text translated from the Greek. Since 1220 there have been adaptations of the story in German.

The poet Firdausī repeatedly speaks of Pahlavī works as his sources and tells us that in the time of the first Khosrau the Pahlavī character alone was used in Persia. The learned Ibn Mokaffa, who translated

many Pahlavī books into Arabic says that Pahlavī was highly honoured.

The system of writing known as Pahlavī may have been developed when the great nobles, the Pahlavāns, ruled together with the fertile Media, "the Pahlav country", which corresponded nearly to the province of *Irak-Ajemi*, as their main seat. The Medes, or the Madai, were among the first Aryans whose appearance can be most definitely traced in North-Western Asia. It was in Media that the power which has always been recognised as the true pioneer and precursor of the great Persian world-empire was developed. Median history is the history of an early family of the Pallavas, and a prelude to the history of Parthia and Persia.

Incidentally, it must be said that the once powerful Pallavas of South India are not the Pallavas of the Mahāvamsa. The first Pallava king of South India, about whom anything substantial can be known was Sivaskandha-Varman, the contemporary of king Bhātikābhaya-Tissa of Ceylon. Further, as the *Mahāvamsa* mentions *Pallavabhogga* just after *Kasmīra* and just before *Alasandā*, it is clear that the Holy Elder Mahādeva came to Lankā from Iran.

In Manu and in the Mahā-Bhārata, too, the Parthians and the Persians are called *Pahlavas* or *Pahnavas*, and in the Apadāna, the Venerable Jatukapṇika Thera speaks of the Pallavas and the Alexandrians. (*"Alasandakā Pallavakā Babbarā Bhaggakārusa-Rohitā Cetaputtā ca*

agacchanti mamañ gharañ." *Apa-dāna*, Sinhala Edition, pp. 282, 283.)

Today, the principal port of Persia on the Caspian Sea is called Pahlavi.

Thus, for many centuries, in Media, in Parthia, and in Persia, Buddhism flourished and noble

Pallava men and women attained the highest happiness by walking in the footsteps of the all-compassionate, all-wise Teacher of men and gods. Once more may His message of love and light reverberate to the farthest shores of the world, and may all beings be well and happy.

BUDDHA DAY IN NEW YORK

At noon of the full-moon day of May, a goodly company of Indians and Americans gathered in the Ceylon India Inn of New York, to celebrate the 2484th birthday anniversary of Lord Gautama Buddha.

The group were guests of the proprietor of the Ceylon India Inn, Mr. K. V. Kira, the representative of the Maha Bodhi Society International. The Chairman of the occasion was Dr. Charles Fleischer, journalist and lecturer, Friend of India and student of India and Indian metaphysics.

After a happy repast of Indian dishes, the chairman introduced the speakers, who made brief and brilliant, thought-filled and inspiring addresses. The speakers were: Mrs. Adrienne Peabody, Mr. Claude Bragdon, Swami Bodhananda, Dr. Krishnalal Shridharani, Dr. Anup Singh, Dr. B. V. Mukerji, Gobind Behari Lal, Rev. Maro Edmond Jones.

There was general and freely expressed appreciation of the generous hospitality of Mr. Kira. In his opening address as chairman, Dr. Fleischer emphasized the importance of keeping continuous and effective the example and the teachings of Buddha. This, he asserted, is a common sense, practical idealism, a spirituality that is sane, a morality that is concrete, an ideality that is at once individual and social.

Facetiously, Dr. Fleischer called attention to the fact that Indians are not alien or strangers in America because Columbus set out for India when he found America and we still call the inhabitants he found in the newly discovered continent, "Indians". More seriously it was pointed out that Buddha's teaching is thoroughly acceptable to America where his stress upon the importance of the individual is at one with the very essence of Democracy.

BELIEF AND EXPERIENCE

BY ANAGARIKA B. GOVINDA.

It depends on the direction of our view whether we experience ourselves as transitory and mortal or as eternal and immortal. If we direct our attention on the phenomena and things around us, we experience transitoriness, like one who travels in a train and looks out of the window: everything rushes past him. But if he would move on a straight line and could see nothing but the line before him, then it would appear to him steady as if there were no movement.

In the same way we experience perfect quietness if we look in the direction of our inner development or towards the aim of our spiritual growth.

Those who live in the direction of the highest aim experience immortality.

This experience of inner peace and eternity may be the cause of the idea of the changelessness of our being and of the highest reality in contrast to the transitoriness of the world. It has been called by many different names, such as atman, brahman, nirvana, God, soul, the eternal, the infinite, the absolute, the One, etc. As long as these words denoted a real experience and people knew what they meant when using them, all was well. But when these expressions became articles of faith

and objects of speculation by those who had not gone through that particular experience, all the misunderstandings began which nowadays separate one religion from the other.

This does not mean that in reality all religions are the same but only that we usually seek the differences in the wrong place. People are fighting about words without knowing their real meaning, and they forget the experience behind them. If people would discuss only those things which they have experienced themselves, they would arrive at the most astonishing results. They would understand each other perfectly even where their verbal expressions would appear to contradict each other. And they would find profound differences just where their terminology had been identical.

Millions of people use the term "God", and perhaps not even two mean the same thing. Some think of a personal being, some of a universal law, some of a supernatural force, some of a creator of the world, some of the sum total of the universe, some of the moral law in the human heart, some of the higher consciousness in man, some of the love that pervades all beings, and so on.

We all believe in doing good and avoiding the bad, but there may not even be two people who agree in the

definition of good and bad. This however does not mean that ultimately there cannot be any real understanding among men, but, on the contrary, that by acknowledging the necessary differences of opinion we shall be much more in a position to understand each other. Because those differences do not denote differences of reality but differences of standpoint.

By trying to prove my own point of view, I shall never be able to disprove or to understand the standpoint of another person. It is only possible to invite the other person to my standpoint or to put myself into the position of the other person.

If religions would act similarly, they would very soon give up their pretensions of representing infallible truths and to explain the origin and purpose of the world ; in fact, they would see that it is not at all their business to explain the world, but to make man conscious of a higher life and to show him the means or the way to its realisation.

Instead of admitting that there are many things which man does not and cannot know, and to suspend judgment until our knowledge or our means of investigation have become more perfect, religions have generally made their most obstinate assertions just in matters where human knowledge was nil (probably because they needed not to fear that anybody could prove the contrary), and even in the fields of religious experience they generally laid more stress on scholastic interpretations than on actual experience. This is all the

more deplorable as the methods of religious thought, interpretation and definition have generally remained in the most primitive state. Julian Huxley rightly compares them to the methods of half-civilized men who try to find an answer to a wrong question. "The conception of divinity", he says, "seems to me, though built up out of a number of real elements of experience, to be a false one, based on the quite unjustifiable postulate that there must be some more or less personal power in control of the world. We are confronted with forces beyond our control with incomprehensible disasters, with death and also with ecstasy, with a mystical sense of union with something greater than our ordinary selves, with sudden conversion to a new way of life and with burden of guilt and sin. In theistic religions all these elements of actual experience have been woven into a unified body of belief and practice in relation to the fundamental postulate of the existence of a God or gods.

I believe this fundamental postulate to be nothing more than the result of asking a wrong question : 'Who or what rules the universe?' So far as we can see, it rules itself, and indeed the whole analogy with a country and its ruler is false. Even if a God does exist behind or above the universe as we experience it, we can have no knowledge of such a power ; the actual gods of historical religions are only the personifications of impersonal facts of nature and of facts of our inner mental life.

Similarly with immortality. With our present faculties we have no means of giving a categorical answer to the question whether we survive death, much less the question of what any such life after death will be like. That being so, it is a waste of time and energy to devote ourselves to the problem of achieving salvation in the life to come. However, just as the idea of God is built out of bricks of real experience, so, too, is the idea of salvation.

If we translate salvation into the terms of this world, we find that it means achieving harmony between different parts of our nature, including its subconscious depth and its rarely touched heights, and also achieving some satisfactory adjustment between ourselves and the outer world, including not only the world of nature, but the social world of

man. I believe it to be possible to 'achieve salvation' in this sense of union with something bigger than our ordinary selves, even if that something be not a God but an extension of our narrow core to include in a single grasp ranges of outer experience and inner nature on which we do not ordinarily draw."

If humanity were to collect its religious experience instead of its theories about it, man would arrive at a real 'world religion'. Buddhism until now has made the nearest approach to it, because it has emphasized experience more than theories, and wherever the latter made their appearance they were not taken as finalities or divine revelations but merely as different attempts to find new mental approaches according to various times and types of individuals.

PRAYER SUNDAY

26th May, 1940.

O England, in your hour of trial unto your god you pray,
Where you have failed that he may win in superhuman way:
As one who loves you as my life yet bends no knee to pray,
I tell you, "Self is Lord of Self," bygone and yet to-day.

For many years the god you served has been a god of gold,
Your aim to live a life of ease and luxury untold;
O, not for you the cruel task of learning to defend,
The wealth you had and hoped would last until the journey's end.

Whilst others gave the best they had to serve their native land,
You paid a few, a scanty few, to answer the demand;
Your very priests were paid in gold unto your god to pray,
To keep you safe in silken ease and luxury alway.

Cease prayers for work! This is the time for manly deeds to do!
Clean out your house! Make up your minds to see disaster through;
Work hard in dire adversity; cast privilege aside,
And breed a nobler, hardier race, to win your ancient pride.

FRANK R. MELLOR.

VESAK ADDRESS TO THE NEPALI TAMANG BUDDHIST ASSOCIATION, DARJEELING

(BY SISTER VAJIRA)

Mr. Chairman, Sisters and Brothers,

It gives me much pleasure to say a few words to this Buddhist Association. Not only are we Buddhists in India, Ceylon, and Burma, celebrating the Thrice Sacred Festival of the Birth, Enlightenment and Mahaparinirvana of Sakayamuni—but in Western countries like France, America and my own country England,—European Buddhists celebrate the Full Moon Day in the month of May, in the same fashion as we are doing to-day. Now instead of dwelling on the important events in the life of the Lord, which we know so well, with your permission, I should like to dwell for a few minutes on the life of a certain disciple, whose efforts on the Eightfold Path of the Master should be a constant inspiration to us all.

We are told that Buddha's renunciation was so severe that nobody has ever been able to repeat the process in the same degree—but the disciple, Jetsun Milarepa by name, who fasted and meditated and desired the good of all sentient beings, was very nearly an exact copy of the Master in his efforts.

Sakyamuni died about 483 B.C. About one thousand five hundred

years afterwards or 1038 A.D.—and when India was undergoing her first Mohammedan invasion—this famous Tibetan yogi was born, not far from the frontier of Nepal.

If we survey the early part of his life up to the age of seventeen we find nothing but a series of misfortunes and disasters. When Milarepa was seven, his father died, leaving the mother and the two children, brother and sister, to the care of relatives.

After a time the relatives succeeded in robbing the widow and children of all their possessions and turned them out to shift for themselves as best they could.

Here began a period of humiliation and bitter resentment for mother and son. Brooding on the possibilities of revenge, this condition of mental stress finally drove young Milarepa at the age of 17, to seek out a Magician who could teach him the Black Art, so that the miseries of the family might be avenged.

The Magician, when found, was able to teach the art of killing at a distance and to send ruinous hailstorms on the crops of enemies, but such instruction could only be obtained by adequate fees. However

Milarepa got over the difficulty, and so obtained a course of training.

As one English Professor writes, in connection with the life of Milarepa, "But the instruction, when it started, was effective enough. Before many months had passed Jetsun was able to try his newly won knowledge. His success was spectacular. His first feat consisted in bringing down a house in which one of his unjust cousins was celebrating his wedding feast; thirty-five people suffered a painful death on the occasion. Milarepa followed up this 'coup' by producing from nowhere a mass of noxious vermin which played their part in the destruction of others of his enemies. A blighting hail-storm completed the catalogue of his necromantic achievements."

But it was not to be expected that happiness could possibly follow the methods of the Left Hand path. The heart cannot suffer for very long its own desolation. "Milarepa had poured all his energies into destruction rather than into construction. He was successful; firstly, because he had suffered genuine injustice; secondly, because he was born with great intelligence and could apply himself with complete concentration to anything he wished to learn. His prowess in magic was the obverse side of his capacity for virtue—"

We now come to the turning point of his career. What he wanted now, was a teacher who could train him to transmute his destructive power into a constructive power of Love for the benefit of humanity.

Such a teacher he found in the famous Guru Marpa. This Guru is popularly known as Marpa, the Translator, on account of the many works which he translated into Tibetan from Manuscripts which he had collected in India.

Milarepa was thirty-eight when he came to Marpa. Now Guru Marpa was an expert at detecting any weakness in his disciples; and as Milarepa had many sins to neutralize, Marpa dragged him through a series of austerities, making his disciple go through the painful process of the 'breaking of the will'.

Then came the day, when Jetsun Milarepa, having learned all his Master had to teach him, Marpa gave him the Initiation, and the two—Guru and chela—drank out of the skull cup.

Milarepa was now forty-four. He said farewell to his Guru. He had resolved to attain Buddhahood in one life time. So from the age of 44 to his death at 83, he trod and experienced what is known as the 'Short Path' based on the hardships of solitude and meditation.

It is not necessary to go into details which constituted the exacting methods of this Path which Jetsun followed except to indicate that his Guru had furnished him with certain Truths and texts suitable for him.

As you all know one of the important discoveries of the Buddha on the night of His Enlightenment was the 'Paṭicca-samuppāda' or the Law of Dependent Origination. Buddha saw—"his fellow men being held by

their Karma, the results of their previous actions, to the tread mill of the Twelve Nidanas, but to fall each time, victims to sorrow, old age, illness and death".

Hence the Wheel turns until out of death there comes another re-birth, through Ignorance.

These two aspects are complementary to one another. It is by practising the principles of the Noble Eightfold Path that the Chain of Enslavement to the Sansara, to Nature, is broken and the slave set free in Nirvanic Bliss, and all Karma which would cause further birth and death, forever ended. And it is this supreme Goal which Milarepa is believed to have won.

Whereas some of us prefer to consider the Law of Karma as a working hypothesis, this Law can be appreciated in a picturesque form.

So we read a Tibetan translation of Karma's Proclamation of his Unlimited Powers—

"The Buddhas and Arhants alone have discovered the true nature, in its very essence, and have triumphed over me.

"All other beings but live under my despotic rule ; I give them life ; I am the deity who giveth them the prosperity they enjoy, and I bring about the doing of good deeds and evil deeds of mankind. Gods, emperors, kings, rich and poor, strong and weak, noble and ignoble, brute creatures and the happy and unhappy spirits existing in this

world, and in the upper and the lower worlds, all these I elevate or cast down to their respective states. I humble the high and I exalt the low according to their several works. Therefore am I, indeed, the God who ruleth this phenomenal Universe"

Again in a translation from the Golden Rosary of the History of Padma Sambhava, we read,

*"On what we practise now
dependeth our future :*

*As the shadow followeth the
body, Karma followeth us,*

*Each hath perforce to taste
what he himself hath done—"*

Now Jetsun Milarepa in his instruction to his disciples and to his devotees, laid great emphasis on the Law of Karma. In fact it was his one instruction. The following words are by Milarepa himself as recorded by one of his disciples : "For it is by the great power of the Sacred Dharma alone, that I have been able to attain such spiritual advancement as to be very near Perfect Buddhahood in the latter portion of my years, although I had been guilty of heinous sins in my youth and early manhood. It was because I firmly believed in the result of the Law of Karma that I applied myself zealously to the Truth, giving up all thoughts of this Life and World if anyone do not believe in the Law of Karma, one lacketh zeal in the pursuit of his devotional studies. . . . Therefore, I exhort you

all to establish your belief in the Law of Karma firmly. Meditate upon, consider and weigh deeply the serious facts contained in the biographies of previous saintly lives, the Law of Karma, the inconveniences and miseries of all Sansaric states of existence, the difficulties of obtaining the boon of a well-endowed human life, and the certainty of death and the uncertainty of the exact time of death . . . I have obtained spiritual knowledge through giving up all thought of food, clothing and name. Inspired with zeal in my heart, I bore every hardship and exposed myself to all sorts of privations of the body ; I devoted myself to meditation in the most unfrequented and solitary places. Thus did I obtain knowledge and experience, do ye also follow in the path trodden by me, and practise devotion as I have done . . ."

As you all know, Buddha, out of compassion for all beings, went out into the world to preach the Dharma. Jetsun Milarepa followed the Path of Meditation for the good of all sentient beings.

So let us all endeavour to practise these same positive principles, day by day, hour by hour. In whatever condition we happen to be born, living and working, let us have the zeal and courage, inspite of any hostility and misunderstanding from others, to transmute all negative mischievous conceptions in our minds and hearts, into a positive force of Service and Love, thereby helping to transmute all difficulties found in the hearts and minds of others, into Understanding and Enlightenment of their own Karma.

So with these words I close, and may all beings find their refuge in the Sacred Dharma of the Buddha.

Morality is like an inflated leather bag, damage it once and it is destroyed. Likewise, succumb but once to vicious inclinations, and nothing can arrest the rush of passions. And a man left to himself will irrevocably perish.—(*Bodhicariyavatara*).

SACRIFICE

BY BHIKKHU DHAMMAPALA.

Even before I sent in my last article which appeared in the November issue of the *Maha-Bodhi Journal*, I received some unfavourable comment upon what people call devotion, and what in my eyes is mere superstition or at least "blind faith."

Instead of withdrawing, I will drive the nail somewhat deeper down, risking to be considered a heretic by the majority. But we should never mind what people think, especially not if we try to show the way, to serve the truth, to lead the life, as any Bhikkhu should do by his example first, and then, when he feels urged, by the spoken or written word.

The point in question is not the heading of this article "Sacrifice", but its substitute, which passes under the name of veneration, worship.

Certainly there is still a vast difference between "puja" and "sacrifice" because the last idea is not a mere act of veneration, but an act of adoration and, frequently too an act of atonement for committed sins to a supreme Being. In this spirit surely no Buddhist, how little he may know of his religion, ever goes to the Temple.

But excluding this extreme—which is proper to all religions based

on faith, revelation and a God-Creator, the supposed master over life and death,—there are still a good many wrong views to be eliminated. And just because we are surrounded by, and frequently come in contact with those sacrificing religions—Islam, Hinduism, Christianity under its many forms, calling one another heretics in the name of the same Christ,—there is always the danger of infection, just because sacrifice—be it material or spiritual—is almost necessary for the expression of one's emotional devotions.

But Buddhism in its purity has nothing like sacrifice or prayer; and even our meditation is not a filling of the mind with pious and lofty thoughts, but a training of the mind to come to "one-pointedness", to the stilling of thoughts, in order to come to "insight", to see things as they are. That will detach us from them and eventually bring us to deliverance.

Once I was told by an Upasaka who had the fame of being pious and of being able to chant Pirith, that I should learn to chew betel. Answering my "Why?" he said: "Because we offer also betel to the Lord Buddha in the shrine-room." He was far from content when I advised him to stop both practices: offering betel and chewing it.

Is there anything wrong in Puja? All depends on the spirit in which it is done. When we bring flowers to the temple and when placing them before the statue of the Master, we should meanwhile meditate on the impermanency of life which will whither away like those flowers. That is certainly a very good act.

But now we must try "to see things as they are". Where lay the goodness of that act? In the flowers? No; they would have been better off, if we had left them on the trees, in the fields, in the water. In the act of veneration then? No, because our veneration does not go out to that statue of wood or stone, nor to a living person represented by that statue, because after the passing away into *Parinibbāna*, the Master is beyond all this, inexpressibly!

Therefore the goodness of the act is only in the meditative thought in so far as it helps us to be detached from worldly life. But for that meditative thought the flowers are not essential at all. They have got, however, in tradition the power of expressing our love. That is why we find flowers put on graves or in front of a photo of a deceased relative. But who will ever dream of placing a cup of tea on the mantle-piece with the idea of honouring a dearly beloved one whose portrait hangs there on the wall?

The idea seems ridiculous, and so it is because it is meaningless. Especially we, Buddhists, must avoid all that is meaningless, because it drives us away from the Noble Path

with its Right Understanding, Right Intentions, Right Mindfulness, Right Concentration.

I am touching here on an extremely delicate point. Tradition here has got a stronghold against reason. And in this fight the likings of our people are on the side of tradition. But if we really see things as they are without colouring them by our likes and dislikes, then here again we must say that the only goodness in the act is our own meditative thought. But where is that meditative thought, when a servant brings the puja from the kitchen to the shrine-room without any one even participating in the act, unless by an order given long ago, which makes the boy do it mechanically? Where is then the supposed "merit"?

Certainly not in the waste of food, which in some cases is even refused to the animals and simply buried in the ground, . . . unless it is stealthily taken by someone else as his evening meal.

Now I will anticipate an objection which must have risen in the minds of many readers who have visited the holy places in North-India. When the pilgrims are shown round the ruins of Jetavana-monastery in Anathapindika's park, the famous Ananda-Bo-tree is shown to them and its history is told:

At the time that the Lord Buddha was staying in this place many people used to come to see Him, bringing Him the gifts of their devotion. But frequently it happened that the Master had gone out

preaching and then all those pious people came in vain. Of course, they did not like to take home again what was destined at the outset as a present to the Buddha. And so, when Ananda asked one day what should be done, the Master answered that they should put down their gifts under the Bo-tree there, which originally had been brought as a branch of the Maha-Bodhi-tree, and then He would consider those gifts as given to Him personally.

Here it seems we find the origin of Puja, not only approved or tolerated, but introduced by the Lord Buddha Himself. But now we should notice the different circumstances :

1. The Lord Buddha was still alive and therefore capable of using those gifts.
2. The people did not come with their gifts to the tree, but to the Buddha personally.
3. Only in His absence they left their gifts behind at the foot of the tree, which, however, was not their intention and was therefore not even meant as relative worship.

In our present time the Buddha is not capable of using our gifts. Because He cannot be found, people make images and bring their gifts to stone or wood, not accidentally left behind, but intentionally prepared and offered. If it is not an imitation of foreign religions, it comes at least very close to the spirit of "Sacrifice", unless it is done in the right spirit of meditative thought.

But in that case why should we chose such extra-ordinary expressions of devotion which so easily might be misunderstood?

The real sacrifice in Buddhism is the sacrifice of lust, hatred and delusion. In this we can never go too far. This sacrifice must be a holocaust, a burnt-offering, totally consuming the victim which is the "self".

Of course, this is not a real sacrifice, not even a spiritual one in the proper sense, because there is no real victim, there is no "self". But the idea, the imaginary self has to be slain that we may come to reality and see things as they are.

Irrigators deflect water when they will; fletchers shape the arrow; carpenters turn the wood to their will; the wise bend themselves.—*Dhammapada*.

BOOK REVIEWS

STUDIES IN THE MIDDLE WAY—By *Christmas Humphreys*. Published by *The C. W. Daniel Company, Ltd.* 40, Great Russell St., London W.C. 193 pages. Price 4s. 6d.

This work is a collection of the author's articles published in different magazines including the "Maha Bodhi". The author has deeply studied the various religious systems and quotes from many.

"The metaphysical basis of *anticea*", we read, "lies in the primordial Duality, which is the highest conceivable aspect of Oneness, which it is foolish to name." And again, "Life is a bridge, pass over it; but build no house on it."

The book written in a scholarly style, gives much useful and interesting information, among which the chapter on "Zen" is the most noteworthy, and we wish it a large circulation.

RASHTRA-VANI (weekly)—edited by *Satish Chandra Das Gupta*, Khadi Pratisthan, 15, College Square, Calcutta.

This sprightly little weekly journal is edited by the well-known Congress leader Mr. Satish Chandra Das Gupta. At Sodepore, Mr. Das Gupta is building up an important centre of constructive work. Most of the articles are written by the editor himself. The issue of the 15th August begins with an article on "The Viceregal Offer."

In "Faith in Non-violence" we read of Gandhi, that charity binds the people to him as love binds the infant to the mother.

In "Radiant Thoughts of Love", we enter upon the Buddhist field, and "From Sugar towards National Planning" carries us to Russia.

The paper, though not large, is cosmopolitan. The articles are well written and based on investigation. One may well profit by reading its pages.



DHAMMAPALA DAY IN CEYLON

CATHOLIC PRIEST'S TRIBUTE.

A life-size statue of the late Ven'ble Devamitta Dhammapala was unveiled by Mr. A. E. Goonesinha, Mayor of Colombo, at the annual Dharmapala Day celebrations held at the Ananda College Hall on the 28th April, 1940.

The celebrations were organised by the Dharmapalotsawa Sabha, Maradana.

Earlier in the afternoon, a largely-attended public meeting was held with Mr. Goonesinha in the chair.

Proceedings began with "Pansil" administered by Venerable L. Sri Dhammananda Nayaka Thero.

Mr. D. W. Wickramaratchi, Chairman of the Dharmapalotsawa Sabha, explained the objects of the day's celebrations and referred to the great work done by the Ven'ble Dharmapala.

A SELF-RESPECTING NATION.

Mr. Goonesinha said that the late Ven'ble Dharmapala had paved the way for the Sinhalese to become a self-respecting nation, who took a pride in their language, religion and the culture handed down to them by their ancestors. Time was when the Sinhalese were ashamed to speak in their mother-tongue or to acknowledge that they were Buddhists. It was those weaknesses that the Ven'ble Dharmapala sought to destroy.

The Rev. Fr. D. J. Anthony said that the life work of the Ven'ble Dharmapala was a shining example. For his nation the Ven'ble Dharmapala sacrificed his time, wealth and his energy.

He deplored the fact that Ceylonese were not raised to the higher positions for which they were fit both in Church and State.

FIRST A BUDDHIST.

Continuing, Fr. Anthony said that Ceylon would be for the Ceylonese only when they had learned to bury their differences by all communities uniting for the common good of the country. The Ven'ble Dharmapala was first a Buddhist, then a nationalist. He was a good nationalist because he was a good Buddhist.

In conclusion, Fr. Anthony asked them to follow in the footsteps of the Ven'ble Dharmapala and to sacrifice themselves for the good of their fellowmen.

Mr. J. N. Jinendradasa said that the Ven'ble Dharmapala was a great reformer. He had worked with all his energy for the national and religious regeneration of the Sinhalese.

Among others who spoke were the Venerable L. Sri Dhammananda Nayaka Thero, the Venerable Karaputugala Sri Dhammaloka Nayaka Thero, Bhikkhu Devarakkhita, Mr. H. Sri Nissanka and Mrs. S. C. P. Abeygunewardena.

Ceylon Daily News.

ART

By

A. C. A.

Very few people realise the value of art in every-day life, and yet art is one of the means that draw the mind to the Infinite. It softens the rough warrior's heart and whispers to him of something greater than he has so far striven for.

Life is dreary enough indeed, in these dark days, and were it not for the spirit whispers that one hears in solitude, the lifewave on this planet would fare worse than it does.

The Lord Buddha Himself was a great admirer of all that is beautiful, and His early followers have left to posterity some of the noblest art productions that the world has ever seen.

We are living in a prosaic age, to say the least, and still there are the few who yet feel the whispers of the Infinite and send on the message through Brush and Pen.

One of these is the Anagarika Govinda. He fully comprehends the fact that Art must be spiritual if it is to reach the heart. He has given the world a series of noble productions,

on all of which rests the touch of a spirit force.

Whether he takes us on his canvasses to Italy, Africa or India, we ever feel a heaving of the heart. His Tibetan representations are the most impressive, for as he himself once said, "In Tibet one feels the influence of a wonderful atmosphere." And this he has had the power to breathe through his brush in painting the monasteries and Snow Peaks of that Land of Mysticism.

But it is in his emblematic paintings that the Anagarika reaches his highest achievement. Who can look at such subtle expressions as "Enlightenment", "The Devotee's Vision", "Mount Meru" without feeling a thrill of the heart, while getting a glimpse of the Eternal.

A seeker after the highest truth, the Anagarika has the rare power of merging Art and Religion. His ennobling labours have found a large circle of appreciating followers. May they ever grow and may his endeavours find an ever larger field for their expansion.

NOTES AND NEWS

Birthday Anniversaries of the late Sri Devamitta Dhammapala and Mrs. Mary E. Foster.

As announced in a previous issue, the Maha Bodhi Society of India will observe the birthday anniversary of the late Ven. Sri Devamitta Dhammapala, the founder of the Society, on Tuesday the 17th September, at its many branches. Owing to the situation created by the war, it is not possible to go through an elaborate programme but it is the desire of the members to make the observance, as far as possible, worthy of the great leader who had devoted his entire life to the cause of Buddhism in India and abroad. By a strange coincidence the birthday of Mrs. Mary E. Foster, the greatest benefactress of the Society, falls three days after that of the Founder, viz., the 21st September. It has, therefore, been decided to have one combined celebration to honour the memory of these two outstanding figures in the history of the Buddhist revival in modern times. While the Ven. Dhammapala gave the necessary inspiration and started work, it was Mrs. Foster's generous contributions which enabled him to translate his dreams into realities. In one of her letters addressed to the Ven. Dhammapala Mrs. Foster wrote, "Words cannot express my gratitude and how fortunate indeed it has been to me to have met a man

so unselfish. As I said in the beginning 'we will work together and the honour must be as much yours as mine' "

Indeed, the noble achievements of the Ven. Dhammapala would not have been so successful but for the liberality of this generous hearted lady from Honolulu. It is therefore in the fitness of things that their birthdays which are so close to each other should be observed concurrently.

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The Golden Jubilee of the Maha Bodhi Society.

The Maha Bodhi Society completes 50 years of its multifarious activities in May 1941 and it has been decided to observe the event in a befitting manner. At the last Annual General Meeting of the Society a Sub-Committee with Sir M. N. Mukherjee as Chairman, was formed to devise ways and means for the successful observance of the historic event. The Committee is preparing a scheme of celebration and when it is ready, it will be duly announced to the readers of the "Maha Bodhi" and the public.

In this connection we are glad to know that the Ceylon Maha Bodhi Society is also going to observe the event in the Island. An item of special interest in the programme to the Buddhists outside Ceylon is the

International Buddhist Conference proposed to be held in Colombo in May or thereabout. The international character of the Maha Bodhi Society is a recognised fact as its members belong to numerous nationalities who are drawn together in a bond of fellowship due to their love of Buddhism. The golden Jubilee of the Society could not be better observed than by holding such a Conference where they could meet one another and exchange views. In addition to the opportunity it will afford members belonging to different branches of the Society to meet together, the Conference will enable the Buddhist workers all over the world to establish new contacts and take concerted measures to push forward their respective movements with greater vigour. Mr. Daya Hewavitarne who organised the European Buddhist Conference while he was in England, is in charge of the organisation of the Conference. With his experience and enthusiasm we have no doubt that he would be able to make it a great success. The arrangements for the Conference will be much hampered by the war in Europe as delegates from some of the countries will be prevented from coming. It is however expected that there will be a fair attendance from countries which are not within the theatre of the war. Ceylon with her fame for hospitality will be glad to welcome delegates from all countries. Arrangements will be made for their visits to the ruined cities of Anuradhapura, Polonnaruwa etc., which are world famous for their

vastness and grandeur. The climate in Ceylon is ideal and her scenic beauties are unrivalled in any part of the world. A visit to Ceylon at the time will, therefore, be a memorable event. All communications should be addressed to Mr. Daya Hewavitarne, Secretary, International Buddhist Conference, P.O. Box 250, Colombo, Ceylon.

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Maha Bodhi Free Dispensary at Sarnath.

We are glad to announce that the Government of the United Provinces has been pleased to give a grant of Rs. 1,000 this year for the work of the above Dispensary which was opened in 1936 by Mr. Pannalal, I.C.S., the then Commissioner of the Benares Division. This substantial help from the Government will enable the Society to continue the work of healing the sick at Sarnath.

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Maha Bodhi Vidyalyaya Fund.

U Ba Win, B.Sc., B.L., M.H.R., Ex-Mayor of Rangoon, has sent Rs. 800/- being the balance of the donation which he had kindly promised towards the above building fund. A room has already been completed in his name and a marble tablet placed in front of it. The Hon. U. Pu, the Prime Minister of Burma, has sent another instalment of Rs. 300/- for his room. Daw Goon, Daw Than Nyunt and Maung Hla Khaing have sent Rs. 300/- being

the second instalment of their donation. We express our thanks to all these donors and trust that those who have not yet sent their contributions will do so at an early date and thus enable us to clear our debts.

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Bahujana Vihara, Bombay.

Through the efforts of Prof. Dharmananda Kosambi and the generosity of Seth Jugol Kishore Birlaji, the above Vihara was completed a few years ago. This temple was built to serve the needs of the poor, especially the untouchables who live in the locality. At the request of Prof. Kosambi who decided to retire from the management of the Vihara, Mr. Devapriya Valisinha visited Bombay and took charge as its Managing Trustee. The Maha Bodhi Society will thus have another important centre of work for the dissemination of the Dhamma. During Mr. Valisinha's visit a meeting of the Sinhalese Buddhist

residents of Bombay was held in the Vihara under the chairmanship of Mr. A. B. A. Mediwaka, at which it was decided to render every possible help to the Maha Bodhi Society to carry on the activities of the place. We take this opportunity to express our deep gratitude to Prof. Kosambi and other Trustees as well as the donor Seth Jugol Kishore Birla for giving the management of the Vihara to the Maha Bodhi Society.

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General Secretary's Return.

Mr. Devapriya Valisinha, General Secretary of the Maha Bodhi Society, who had been to Ceylon in connection with some important matters, returned to Calcutta on the 18th August. During his stay in Ceylon he took part in the historic ceremonies connected with the completion of the Ruwanwelisaya and addressed meetings in many parts of the Island.







BUDDHA-DAY CELEBRATION IN NEW YORK

Mr. K. Y. Kira, Secretary, Maha-Bodhi Society (American Branch) is seen standing at the extreme end near the image of Buddha.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

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B. E. 2484 OCTOBER, C. E. 1940

[No. 10

NIBBĀNA

PART II.

BY DR. C. L. A. DE SILVA

The salient marks of Nibbāna are as follows:—

- (1) *Gambhīro*, it is abstruse, hard to understand, profound and its depth cannot be delved into by knowledge and wisdom.
- (2) *Duddaso*, it is not a thing to be grasped by ordinary knowledge and wisdom, but, on the contrary, it is to be realised with great trouble and much difficulty by intuitive wisdom and insight present in consciousness in the four Paths and four Fruits.
- (3) *Duranubodho*, the wise and Enlightened ones, who have realised it, cannot make others

realise same. Others could realise same only by following the teachings of the Enlightened Ones and attaining the Paths and Fruits.

- (4) *Santo*, serene and tranquil owing to the annihilation of distractions and restlessness brought on by the fires of lust, hatred and delusion.
- (5) *Atakkāvacaro*, cannot be reasoned out by a logical process.
- (6) *Nipuno*, subtle, hard to analyse or define or apprehend, ingeniously minute and elaborate. It cannot be understood not only by the ignorant but also

by the intellectuals possessing worldly knowledge.

- (7) *Paññita Vedaniya*, can be experienced and realised only by such Exalted and Enlightened Ones as the Buddhas, Paccēka Buddhas and Arhats, and not by the mass of worldlings.
- (8) *Niccām*, eternal and permanent, because it can never be extinguished and it is never mutable.
- (9) *Sukham*, happy, because it has exterminated all the misery and sorrow existent in the triple-planed universe, which are embodied in the first Aryan Truth, namely, birth, decay, disease, death, sorrow, lamentation, pain, grief and despair.
- (10) *Anattā*, absence of an immortal soul and entity. It is only a state.
- (11) *Subham*, desirable, because it gives eternal happiness and peace.
- (12) *Abbyākatā*, it is neither immoral nor moral.
- (13) *Neva vipākā*, it cannot produce resulting effects, unlike moral and immoral actions.
- (14) *Neva dassanena na bhāvanāya pahātabbā*, it cannot be extirpated either by path-consciousness of stream-attainment or by the other three Paths.
- (15) *Neva Acayagāmī nō apacaya-gāmī*, it is not an action like craving and so on, which lengthens the rounds of existence, nor like the four Āriyan Truths which put an end to the rounds of existence.
- (16) *Neva Sēkhā nā sēkhā*, it does not annihilate the fetters like the learners who have attained the four Paths and the first three fruits by annihilating some of the fetters, and the adept, who has attained the fruit of Arahatship by annihilating all the fetters.
- (17) *Appamānā*, it cannot be measured, because it is limitless.
- (18) *Panītam*, most palatable and and therefore insatiable.
- (19) *Aniyatam*, it is neither like the five heinous offences and such types of erroneous beliefs as are destined to take rebirth in the planes of misery in the next existence itself, nor like the four paths which are immediately followed by the four fruits. It is not destined to undergo any resulting effects like the *neva vipākā*.
- (20) *Bahiddā*, external, because it is not present in one's person.
- (21) *Anidassanam appaḷigham*, it cannot be discerned by the eyes, and there is no contact, such as the contact between sense organs and sense fields.
- (22) *Na hetu*, it is never a cause of anything.
- (23) *Ahetukam*, not conditioned by any roots.
- (24) *Hetu vippayuttam*, dissociated from roots, that is, it does not

arise nor cease accompanied by roots.

(25) *Appaccayaṃ*, it has no conditions or causes.

(26) *Arūpaṃ*, it has not form ; it does not change under the conditions of heat or cold, nor does it decay. It does not even change as the fleeting mental states. Therefore, it is neither material nor mental.

(27) *Lokuttaro*, transcendental or supramundane, because it has departed from or gone beyond the five aggregates accompanied by such graspings as sense desires and so on.

(28) It is not associated with, nor has an affinity for, nor any connection whatever with any of the states named Āsavā, Oghā (Floods), Yogā (Bonds), Ganthā (Ties), Upādānā (Graspings), Nivaranāni (Hindrances), Annasayā (Latent Bias), Sanyōjanāni (Fetters) and Kilesā (Torments).

(29) *Anārammanaṃ*, it does not grasp any object.

(30) It is neither a consciousness, nor a mental property, nor a state associated with consciousness, nor a state co-existent with consciousness, nor a state arising conditioned by consciousness nor a state originating together with the classes of consciousness, nor a state that changes like consciousness, nor a state arising conditioned by mental states associated with consciousness, nor a state that changes like those originating

from consciousness and their mental concomitants.

(31) *Bāhiraṃ*, it is external, as it is outside the six sensory organs, and because it is an objective element, it is classed under the cognizables (*dhammāyatana*).

(32) *Na upādāya*, it is not an element derived from the four great essentials, as it is not present with them.

(33) *Anupādinnaṃ*, it is not originated by kamma.

(34) *Dassanena bhāvanāya pahātabbā na ca hetu*, it has no roots or conditions for extirpation either by path-consciousness of stream-attainment or by the other three Paths.

(35) *Apariyapannaṃ*, it is non-worldly, as it is not categorized under the five aggregates accompanied by such graspings as sense desires and so on.

(36) *Aniyānikaṃ*, it does not perform the function of releasing sentient beings from the fetters which bind them to rounds of existence, which the Noble Eightfold Path is capable of doing.

(37) *Anuttaraṃ*, it is the highest and most sublime state, as there is no other state which can excel it.

(38) *Araṇaṃ*, it is a state free from such defilements as lust, hatred and delusion.

(39) It cannot be described as an element that has originated or not originated, or that which

has a past, present or future, for it is time-freed.

- (40) It is the only element that has the taste of release from fetters, that is, free from all conditioned states, that extirpates all the torments such as sense desires and so on, that annihilates craving, that exterminates sentient beings composed of the five aggregates accompanied by fetters and cankers, that should be realised by the Path-consciousness of Arahats, that becomes an object for the four paths and four fruits, and that is the only unconditioned element.

The twofold Nibbāna.

Although Nibbāna is in its nature single but for the purpose of logical treatment it is twofold, to wit, (1) the element of Nibbāna, wherewith is yet remaining stuff of life (*sōpādisēsa nibbāna dhātu*) and (2) the element of Nibbāna without that remaining substratum, basis or nexus of life (*anupādisēsa Nibbāna dhātu*).

- (1) *Sopādisēsa Nibbāna dhātu.* Sopādisēsa = sa + upādisēsa. Upādi is the five aggregates. The five aggregates are called upādi in the sense that they are grasped by craving and illusion. When all kamma, fetters and torments and the three roots of all evil, namely, lust, hatred and delusion have been annihilated, there yet remains the substra-

tum basis, or the nexus of the five aggregates, which is called upādisēsa. Sa + upādisēsa = sōpādisēsa. It is Nibbāna with the nexus of the five aggregates, that is, the Nibbāna attained by individuals who have annihilated all the fetters and torments and are still living. Nibbāna in respect of those who have attained the paths and fruits and are still living is Sōpādisēsa Nibbāna.

- (2) *Anupādisēsa Nibbāna dhātu* is the element of Nibbāna without the nexus of the five aggregates, that is, the element of Nibbāna attained after the annihilation of the nexus of the five aggregates too. Nibbāna in respect of those who have attained the fruit of Arahats and are dead is anupādisēsa Nibbāna dhātu, that is, in reality Pari Nibbāna.

"Dve me bhikkhave nibbāna dhātuyo, katamā dve? sa upādisesu ca nibbāna dhātu anupādisēsa ca nibbāna dhātu" appears in Itivuttaka. O Bhikkhus, these are the two elements of Nibbāna. What are they? Sa upādisesa nibbāna dhātu and anupādisesa nibbāna dhātu. The first is the annihilation of the fetters and torments and the fires of lust, hatred and delusion. The second is the annihilation of the five aggregates. The first is also known as diṭṭha dhamma nibbāna. The second is also known as samparāyika nibbāna.

Sōpādisesa Nibbāna may be compared to the peace of mind that a

prisoner imprisoned for life experiences on receiving intelligence that he would be released on such a day in consideration of the memorial sent to the king for good conduct. The peace of mind and happiness experienced by the prisoner after release from prison on that particular day may be compared to Anupādisēsa nibbāna dhātu. The pardon obtained from the King may be compared to the attainment of path-consciousness of Arahatship, and the incarceration may be compared to the round of rebirths. Just as the peace of mind that the prisoner experiences on receiving intelligence that he would be released on a particular day, and that experienced after release is one of peace and happiness, even so are the two, sōpādisēsa nibbāna dhātu and anupādisēsa nibbāna dhātu, only one nibbāna.

The Threefold Modes of Nibbāna.

So, too, when divided into modes it is threefold, namely, (1) void (Suññatā) (2) signless (animittā) and (3) absolute content (appanīhitā), literally, not hankered after, nor longed for. The single element of Nibbāna is attained in three ways or by three channels.

- (1) Realising Nibbāna by contemplation of all conditioned things as empty, void, soul-less (anattā).
- (2) Realising Nibbāna by contemplation of all conditioned things as ill, misery and sorrow (Dukkha) and therefore not to be hankered-after.

Nibbāna which has been attained by these three channels is known as (1) void or empty-release (Suññatā), (2) signless-release (animittā) and (3) absolute content, not hankered-after release (appanīhitā).

Nevertheless, as the fires of lust, hatred and delusion are extinct, signless, and not hankered-after, all these three characteristics are obtained in Nibbāna at the same time.

Suppose there is a pond situated at the foot of a hill in one direction, up a valley in another, and at the end of a jungle in one direction, then an individual who suffers from great thirst could come down the hill and appease his thirst by drinking water from the pond at the foot of the hill, and another so affected could ascend from the valley and drinking water from the pond situated up the valley, and still another so affected could come from the jungle and drink water from the pond situated at the end of the jungle. Although the three individuals came in three different directions and drank water from one pond, it is a fact that the pond is situated at the foot of a hill, up a valley and at the end of a jungle. Similarly individuals attaining Nibbāna by contemplation of the three salient marks of soul-lessness, transiency and misery or sorrow are said to gain emancipation by following the paths known as empty-release, signless-release and not-hankered after-release. Whatever the channel of emancipation may be, Nibbāna has all the three characteristics of void, signless, and absolute content.

(1) *Void* (*Suññataṃ*). All conditioned things are miserable, undesirable and unhappy, as the first Noble Truth indicates. All kinds of disappointments, troubles, worries and so on are met with in the round of re-births, but the ignorant worldlings are heedless of such occurrences so long as they are free from them at times and there is gratification of their senses, which is only temporary happiness. These delusions prevent people from gaining Eternal Peace. Bliss and Happiness, which are found only in the unconditioned element of Nibbāna. It is called Void or Empty-release, because it is devoid of everything that is miserable, undesirable and unhappy as indicated in the first Noble Truth and there is no personal entity such as an ātma (soul).

(2) *Signless* (*animittaṃ*). All conditioned things are associated with signs and such hallucinations as erroneous perceptions. Erroneous ideas, and erroneous views by which people regard impermanent things as permanent. Such hallucinations and signs as passion, hatred and delusion are the root causes of birth, decay and death as well as the origination of all kinds of evil. The unconditioned element of Nibbāna is called Signless, because it is devoid of the above mentioned signs and hallucinations.

(3) *Absolute content* (*appanīhitaṃ*). All conditioned things are associated with all sorts of hopes, wishes, desires and thirst for some thing or other owing to craving and consequently the result that is inevitable is ill, misery and sorrow. The unconditioned Element of Nibbāna, which is devoid of the above, is called Absolute content, as there is nothing to crave for or to hanker after.

Happiness is of two kinds, namely,

(1) *Vēdayita sukhaṃ*, happiness experienced by body and mind.

(2) *Upasama sukhaṃ*, Peace or Freedom from bodily or mental sense experiences.

(1) *Vēdayita Sukhaṃ* is happiness and pleasure experienced by people, when their senses are gratified. Such pleasures are transitory and change momentarily, not remaining the same even for two consecutive seconds, like a flash of lightning. Therefore, they are impermanent. The greater the sensuous pleasures enjoyed the greater would be the desires for and clinging to same and consequently the greater the misery and sorrow that would have to be experienced in the round of re-births. Even the Dēvas who experience much greater sensuous pleasures than human beings are subject to misery and sorrow, as they have to depart from their avenues of immense pleasure. Nay, the Brahmas who experience the sublime ecstasy of Jhānas have to meet with their inevitable deaths. All these so

called pleasures are, therefore, included in misery and sorrow.

"*Yam kinci vēdayitam tam sabham dukkhasmim vadāmi*". "I proclaim that every thing that is experienced by the senses is misery", says the Lord Buddha. When the Venerable Sāriputta was questioned as to what happiness there was in Nibbāna, if there was no happiness to be experienced, he replied "*ta devettha āvuso nibbānē sukham yadettha vēdayitam natthi*". Oh friend, it was just because there was no sense experience that in Nibbāna there was happiness.

(2) *Upasama sukham* is Peace or Freedom from bodily and mental sense experiences, and annihilation of the misery and sorrow that are

being experienced now and that which would be experienced in the future as well as the sorrow of torments and fetters and the sorrow experienced in the planes of misery. Therefore, Peace is real eternal happiness. Individuals who have not attained this Eternal Peace, although they may enjoy the so-called sensuous pleasures both in the world of human beings and the Devalokas, would be subject to the misery and sorrow in the planes of misery. Thus, Nibbāna is absolute content and Eternal Peace, as there is nothing to crave for or hanker after.

The Great Arahats who have annihilated craving describe Nibbāna as an Element that is deathless, everlasting, unconditioned and supreme.



LOVERS OF ABHIDHAMMA

BY BHIKKHU METTEYYA.

Delightful is Gosinga wood in the clear moonlight when the sāla groves are in full blossom, celestial perfumes, methinks, are then wafted around.

Those Brethren who hold discourse on the Abhidhamma, putting questions one to the other, furnishing answers without collapsing, and following the path of right,—such Brethren would illumine the Gosinga wood.

—*Maha-Gosinga Suttanta.*

The study of the Abhidhamma puts the mental house in order, produces the purest joy, and leads the devoted learner to Light. Indeed, in the whole world, there is no study so beneficial and so elevating as that of the Abhidhamma.

In Buddhist lands the king and the commoner equally learned and treasured it in their hearts. Various inscriptions and books like the Mahāvamsa tell us how noble kings derived joy and peace from the Abhidhamma and how they revered it.

The pious and heroic king, Jetṭha-Tissa the Third, when about to die, said to his Queen :

"Renounce the world, O great Devī, learn the sacred Books, preach the Abhidhamma and offer the merit to me."

And the faithful Queen forsook the world, entered the Bhikkhuni Order,

learnt the Abhidhamma together with the commentaries, preached it in the Hall of Exhortation, and offered the merit to the departed king. (Mahāvamsa, Ch. 44, Vers. 109, 114, 115.)

To the great king, Kassapa the Fifth, the Abhidhamma was the solace of his life. In the royal city of Anurādhapura, sitting on a throne of Truth decorated with all kinds of jewels, he preached the Abhidhamma to the people "with the grace of the Buddha". He had the whole of the Abhidhamma-piṭaka engraved on plates of gold. To the Dhammasaṅgaṇī, the first book of the Abhidhamma-piṭaka, he showed special love by having it studded with jewels: In the centre of the town he built a splendid temple *Damsaṅguṇu* by name, housed the precious book in it and appointed his son to guard the sacred treasure and to show honour to it. Every year this good king had the city of Anurādhapura festively decorated, while a great procession was held in honour of the Book. (Mah., Ch. 52, Vers. 49-56.)

Of this king, an inscription discovered at Abhayagiri Vihāra, says :

Mangul mahaveyā dakuṇ dor
asanhi rajvedhal karay rov biya
samay

Podonavulu—Pulundavutuyen ket-
kam sulab-koṭṭ, siri-Lak londurvay
sā-biya nivay . . .

Nan-jāyin nan-sey Bud-band karay

Siyal isirāyen pujay

Dā-sāpen Bud-ruvan ariyay.

Dhamuruwan kazari seyekin puja-nemi ho yana adahas puray Abhidham-desun kasun-pat aravay maha-pujā kot.

Sasun siṭvami yana sit-doḷnen ājara paya hamuyehi le me dham-desun viyakhan kaḷa siya basnen Bud-guṇa vānū. (*Epigraphia zeylanica*, Vol. I, pp. 46, 47.)

"By establishing royal hospitals near the southern Gate of the auspicious high-street he banished the fear of disease.

By affording facilities for the cultivation of fields by means of the tanks Podonavulu and Pulundāvulu, he caused this illustrious Lankā to prosper, and thus dispelled the fear of famine.

In various ways he made converts to Buddhism from divers nationalities.

He honoured the Buddha-gem by making all sorts of offerings and by celebrating Relic-festivals.

In fulfilment of the resolution, 'How shall I honour the Dhamma-gem, he caused the Abhidhamma discourses to be graven on plates of gold and made a great offering.

Yearning in his heart to establish the Sāsana, in the presence of his revered teacher, he wrote an expositor to the Abhidhamma-piṭaka and extolled the virtues of the Lord Buddha in a poem composed in his own language".*

* See the *Epigraphia Zeylanica*, Vol. I., edited by the late Dr. D. M. De Zilva Wickremasinghe.

Unfortunately, the poem he wrote on the Blessed Teacher, and the expositor to the Abhidhamma-piṭaka no longer exist. His *Dampiyā-Aṭuvā-Gāṭapada*, which is highly prized by all lovers of the Dhamma, is the oldest extant work in the Sinhala language.

Finally, of this noble king, the Mahāvamsa says,

"Although he sat on the Throne of Lankā, Kassapa, this king of kings, was a student of the Ti-piṭaka, a light of all arts and sciences, an adviser, a ready speaker, a monarch among poets, a heedful, strong and brilliant man, a teacher of the Dhamma, a Yogī,—gifted with wisdom, confidence and pity, ever doing good to others, a seer of truth and a giver.

Even like him, may the whole world be rich in spotless virtue". (*Mah.*, Ch. 52, Ver. 82.)

King Vijaya-Bahu the First, the grand-father of Parakkhama-Bāhu the Great, too, was a lover of the Abhidhamma.

Holding himself aloof from the world, says the Mahāvamsa, he spent a certain time every morning in the beautiful Hall of Truth in translating the Dhammasaṅgaṇī (*Mah.*, Ch. 60, vers. 17.)

The inscriptions of Mahinda the Fourth at Mihintala show that the Abhidhamma was specially honoured by that great king who wrote on stone saying that every monarch of Sinhala-dīpa should be a Bodhisatta. In a slab-inscription at Anurādha-

pura Mahinda the Fourth speaks of the casket of gold offered by him to enshrine the sacred book Dhamma-sangani.

Meng-dun-meng, the righteous king of Burma, had the Abhidhamma-piṭaka written on silk in letters of gold, and later it was inscribed on marble that it might endure up to the end of the world, for the good, happiness, and deliverance of gods and men.

To the disciple who, sick of the hallucinations of the world, seeks for peace and truth, the Abhidhamma gives the greatest help.

The Abhidhamma shows us the vanities of the world as vanities, and sheds light on the noble Eightfold Path which alone gives to gods and men egress from the iron cage of Saṃsāra.

*Treading that Golden Path may
all attain to the Great Peace.*



BUDDHISM AND KANT

I

BY PROF. R. C. ADHICARY.

The object of the present article and of those that follow is to offer a synopsis of the lectures on "Buddhism and Kant" delivered by the writer under the auspices of the Maha Bodhi Society. There are remarkable points of resemblance, and remarkable points of dissimilarity as well, between the encyclopaedic system of metaphysics, ethics and psychology associated with the name of Gautama the Buddha and His disciples and successors, and the system of philosophy associated with the name of the sage of Konigsburg. In point of originality, emotional fervour, and spiritual depth, there can be no comparison between the religion of the Buddha, taken in the most comprehensive sense of the term, and the philosophy of Kant, for the simple reason that the former is an original system of thought issuing out into practice, fortified, supplemented and sustained by the influence of a supreme personality, the magnitude, the grandeur and the uniqueness of which are by no means to be judged with mere reference to the cogency of reason; whereas the latter is a daringly original system of thought devoid of the magic touch due to the supreme personality of an inspired visionary. Nevertheless, considered merely from the stand-

point of pure reason, to discuss the fundamental points of the thoughts of Buddha side by side with their counterparts in the Kantian philosophy will be found to be both interesting and stimulating. We propose, however, to do something more than this. The Kantian system is to be compared not only with the original Buddhism of Buddha, but also with the latest development of it in the hands of His followers, notably the professional philosophers of the Mahayanistic school which may be regarded, with justice, as representing the culminating phase in the metaphysical thought of India.

Kant resembles the Buddha in some substantial points, and the Kantian philosophy has notable points of resemblance to Buddhistic metaphysics in its maturest development.

We are in thorough agreement with Sir S. Radhakrishnan, regarding the similarity between the Kantian and the Buddhistic thought. His words in this connection are quoted below:

"There seems to be some similarity between Kant and Buddha in their attitude to metaphysical problems. Both lived in an age when the field of philosophy was divided into the opposite camps of metaphysical dogmatism and scepticism. Both felt the need for looking deeper into

the foundations of the dogmatic procedure of reason and were anxious to safeguard the validity of ethical principles. Both ask to give up attempts to comprehend logically supersensible realities. To both metaphysics is incapable of solving the problems which reason suggests about the hidden nature of things. The moment we try to grasp them intellectually, we shall be lost in *antinomies* and contradictions. Both look upon the moral law as the supreme guide of life, a law above gods and men, from everlasting to everlasting. Doubt (or *Vicikiccā*) of the moral law is a grievous sin, fatal to salvation." The futility of mere metaphysics realised by the Buddha, His supreme constructive task of synthesis, His recognition of the supreme moral law are emphasised here together with their parallels in the system of Kant. It is wonderful to notice how the great Indian thinker who flourished about 600 years before the birth of Christ had to grapple with the same difficulties and was confronted with the same problems in the realm of thought and practice, as his humble successor in the west in the 18th Century A.D., and how both came fundamentally to the same conclusions, though through different methods.

The Buddha shelved all subtle discussions relating to the origin of the creation, the nature of the soul, the character of the reality as mere intellectual puzzles calculated more to confound than to enlighten the enquirer bent on the pursuit of truth

and salvation. In the "Brahmajala Suttanta" the Buddha refers to as many as 62 different theories of the creation, all of which are altogether rejected. Metaphysics and mysticism are alike helpless in finding out the way out of the miseries of life, the miseries that are dark, deep, and apparently endless. It is by a rational method of inquiring into the origin of our sorrow, it is by a method of analysis leading to synthesis that we can find out the remedies to all our ills. The Buddha who found by long personal experience asceticism, penance and ritualism absolutely ineffective in giving man the salvation he seeks, deeply meditated on the matter and discovered the grand truth that the means of salvation lies within the man; man by right thinking can put an end to all the maladies of his mind. This discovery is *Bodhi* or Enlightenment which He preached throughout the whole of His life, and which He left as his legacy for the salvation of mankind. This, the supreme gospel of the Buddha, consists of the knowledge of the Four Noble Truths, the Eightfold Path, the knowledge of the Ten Hindrances. To this may be added the elaborate analysis of the Chain of Causation.

This is a simple and sublime creed; apparently simple, but really most difficult of realisation. Compared with its rigour, the rigourism of Kant pales into insignificance.

The Four Noble Truths of Buddhism, that there is sorrow, that there is a cause of sorrow, that there

is suppression of sorrow, that there is a way of suppression, have an air of primitive simplicity. It seems that every body should know them. There was no need of a Buddha to proclaim it to mankind. There are men who have never sufficiently realised in their heart of hearts, the gravity, the magnitude, the depth and the prevalence of the problem of sorrow, although they glibly talked about it. Buddha was the only human teacher who grasped the significance of sorrow as the root of all evils. He did not mean by sorrow a mere physical pain, a mere bereavement, or a mere loss. These things are bound to be there. He meant some thing deeper. He meant the psychical sorrow due to the insatiability of our desires, which no wealth, no possession can satisfy. It perennially torments mankind. It can be uprooted only by uprooting desire. Thus the Buddha discovered the nature as well as the cause of sorrow. The other steps easily followed. The whole of the Buddhist Ethics with its elaborate code of discipline is meant to give men a practical path of deliverance out of sorrow. This code of practical conduct based on pure reason, to the neglect of subtle metaphysics, has its parallel in the Kantian Code of Rigourism, so eloquently put forth in, "The Critique of Practical Reason". Kant too like the Buddha reared the structure of his ethics on the ruins of metaphysics; his "Critique of Pure Reason" proving the futility of that "queen of sciences". Then we have points of re-

semblance as well as differences here. Both Buddha and Kant realised the futility of metaphysical inquiries by a thorough personal knowledge of the existing system, though Buddha summarily dismissed the question, while Kant entered into an elaborate discussion. Both Buddha and Kant assume the prevalence of the moral law, both grasp its presence through intuition and not reason. Reason can not give us the ultimate truths. Then follows the departure. Buddha has no faith in God, He does not recognise the existence of the *soul* as an entity. Kant accepts both; but both Buddha and Kant recognise the freedom of will as a solid reality. According to the Buddha the cessation of sorrows may be brought about by following the Eightfold Aryan Path which consists of Right Belief, Right Aspiration, Right Speech, Right Conduct, Right Mode of livelihood, Right Effort, Right Mindedness and Right Rapture. This brief code needs a little elaboration. The Right belief is the rational belief in the Supreme Law or the Moral Principle of the universe accompanied by a disbelief in the crude doctrine of the soul which was so prevalent in the Buddha's time. Right Aspiration embodies a noble ideal of asceticism, philanthropy and humanity at once.

"It is the longing for renunciation; the hope to live, in love with all; the aspiration of humanity;" Right Speech is the speech of a soberminded rationalist absolutely free from frivolity and falsehood and rudeness. It is the true mirror

of a calm and deep soul undisturbed by the evil passions. Right conduct is the conduct, after the Buddhist ideal, a rational course of conduct leading to salvation. Right mode of livelihood is the inevitable corollary of following the right line of conduct. It is to be free from lying, chicanery, and deceit. Right effort consists in having a complete control over the senses. Right Mindedness is the result of Right Effort; it means a complete serenity of the soul, which is so indispensably necessary for the realisation of the truth. The culminating stage is the Right Rapture which means the joy of the individual due to the realisation of the truth. To follow this Eightfold Aryan Path, then, means to follow a systematic, rigorous, and scientific code of moral discipline, compared with which the asceticism of the Brahmins, the abstinence of the Stoics and the rigourism of Kant seem to be mildness itself.

This is the positive aspect of the Buddhistic code. It has a negative aspect as well, which is as important for the perfection of man as the positive is. It consists in avoiding the fetters or hindrances. The seeker after truth must avoid:—

- (1) the delusion of a personal self;
- (2) scepticism *i.e.*, disbelief in Buddha;
- (3) belief in the efficacy or ceremonies;
- (4) sensuality;
- (5) malvolence;
- (6) craving for material pleasure,

- (7) craving for immaterial pleasures;
- (8) Pride;
- (9) self righteousness;
- (10) Ignorance.

This negative code gives us in a nutshell a perfect philosophy of life implying, as it does, the repudiation of the authority of the Vedas, the supremacy of the priest, the *Upanisadic* doctrine of the soul, and the efficacy of all rituals. Buddhism is Par Excellence the Religion of man, the religion of Pure Reason, a perfectly practical code realisable by man through his own efforts without the aid of miracles or any other external agency. This supremely significant aspect of Buddhism is proclaimed in a trumpet tone in the departing words of the Buddha to Ananda "Be ye lamps unto yourselves, be ye a refuge to yourselves; betake yourselves to no external refuge; hold fast to the truth as a lamp; hold fast as a refuge to the truth; look not for refuge to any one beside yourselves."

The Kantian code of morals is not so comprehensive; but it is analytically profound and morally deep. It is elaborately discussed in the *Critique of Practical Reason*, *The Metaphysical Foundation of Ethics* and *the Prelegomena*. Some of the fundamental maxims of Kant will give us an idea of his system. One of the maxims runs thus: "so act that the maxims of thy conduct might be announced as universal law."

This maxim is worth its weight in gold. In another passage of the same

Book, the *Metaphysic of Ethics*, he tells us "Every man has a conscience and finds himself inspected by an inward censor by which he is threatened and kept in awe, and this power watching over the man is nothing arbitrarily adopted by himself but is interwoven with substance. It follows him like his shadow however he may try to flee from it. He may indeed defend himself by pleasure or by business or he may lull himself in a lethargy, but this is only for a while, he must ultimately come now and then to himself; nor care he hinder himself ever and ever awaking, whereupon he hears his dreadful and appalling voice. In the last stage of reprobation man may need have ceased to heed him, but not to hear him is impossible". Thus the ultimate source of morality according to Kant is to be found in conscience, which dictates universal criterions of conduct which is contained in the maxims one of which we have quoted. Man is to look on all creatures in the light of equality, universal love, philanthropy and the sense of the brotherhood of man or to actuate as in our conduct.

Though their methods are different the ultimate conclusions of Buddha and Kant on Ethical points are almost the same. The ultimate attitude of man to the problem of duty, and the consideration of duty are parallel to Buddha's attitude to the moral law. We quote below a lengthy passage relating to Kant's conception of duty: "Duty, Thou great, thou exalted name, wondrous

thought that workest neither by fond insinuation, flattery, nor by any threat, but merely by holding up the naked law in the soul, and so controlling to thyself always reverence if not always obedience before whom all appetites are dumb however secretly they revel—whence thy original and where find are the root of thy august, descent, thus loftily disclaiming all kindred with appetite and want to be in like manner descended from which root in the changing condition of that worth which mankind alone impart to themselves. Verily it can be nothing less than that what advances man as part of the physical system about himself—connecting himself with an other things. Unapproached by sense into which the force of reason can alone pierce which supersensible has beneath it the phenomenal system where with man has only a fortuitous and contingent connection and so along with it the whole of his adventitiously determinable existence in space and time". The Kantian conception of duty is rational, regoristic, and terribly practical having something of the earnestness, impersonality and rationality of the Buddhistic creed although it has no pretention whatsoever to the all-comprehensiveness of the Buddha's system. One factor is common to both Buddha and Kant which is this;—man has to determine his destiny by his own action, by following a rational line of conduct, irrespective of all sectarian or ceremonial considerations.

We have briefly referred to the Four Noble Truths, and the Eight

Fold Paths, and the Ten Hindrance. To this must be added the Buddhistic doctrine of *Paticca Sammutpada* or the Doctrine of dependent origination, which may be regarded as a compound of metaphysics, Psychology and Ethics. It is quoted below in its entirety: "From ignorance spring the *saṃskāra* conformation, from the *saṃskāra* springs consciousness, from consciousness spring name and form, from name and form springs the six provinces (of the six senses, eyes, ear, nose, tongue, body, or touch and mind), from the six provinces springs contact, from contact springs sensation, from sensation springs thirst for desire from thirst springs attachment, from attachment springs becoming, from becoming springs birth and from birth springs old age death, grief, lamentation, suffering, dejection and despair, such is the origin of this whole mass of suffering. Again, by the destruction of ignorance which consists in the complete absence of lust, the *saṃskāras* are destroyed; by the destruction of the *saṃskāras*, consciousness is destroyed; by the destruction of consciousness, name and form are destroyed; by the destruction of name and form the six provinces are destroyed; by the des-

truction of six provinces contract, is destroyed, by the destruction of contact sensation is destroyed, by the destruction of sensation this is destroyed, by the destruction of thirst attachment, destroyed, by the destruction of attachment becoming is destroyed; by the destruction of becoming, birth is destroyed, by the destruction of birth, old age and death and grief, lamentation, suffering dejection and despair are destroyed. Such is the cessation of the whole mass of suffering."

Here some of the fundamental problems of philosophy are incidentally referred to.

They are elaborately dealt with both in Buddhism and in the system of Kant and they will be discussed at some length in the succeeding articles.

It will be evident from the above that the Buddhist doctrine of causation is something different from and deeper than the Kantian conception of causality. It is an analytical description of the whole process of creation, a photographic statement of fundamental problems of life and a statement of the solution of these problems which is as vivid as it is complete and convincing.

Long is the night to the watcher, long is the mile to the weary. Long is the round of lives and deaths to fools that know not the Truth.—*Dhammapada*.

EXPERIENCES OF AN AIR RAID

By FRANK R. MELLOR.

I am sleeping in my bed, but the night is waning and the veil of slumber is wearing thin and I am able to appreciate the warmth and comfort I am enjoying, when suddenly the veil is torn to atoms by the "Crack—crack—crack" of an anti-aircraft gun followed by the "Boom! Boom!" of two exploding bombs. The sounds are so loud and sharp that they seem to come from the top of our village street but, in reality the gun is fired and the bombs are dropped nearly two miles away.

Without knowing how I have got there, I find myself at my open bedroom door, shouting, "Mrs. Smith. Mrs. Smith! They've come!"

My housekeeper appears at the door of her bedroom, wearing her dressing gown and bedroom slippers. She is calm and collected as if firing guns and dropping bombs were a part of her everyday routine. "Yes Sir!" she replies. "I've heard them overheard for some time."

Calm by her demeanour, I retire to the darkness of my bedroom. All my garments are laid out in proper order for rapid dressing in the dark, as laid down in the "Householders' Manual for Air Raids" and I hastily dress. There is no further sound of guns or bombs, though the Air Raid Warning belatedly sounds in our

parent town, three miles away, and through its scream can be heard the sound of aeroplanes, circling, it seems, over our heads. I, therefore, take this opportunity of repeating Pansil before the little shrine in my bed-room; for all I know, for the last time in this life.

As I descend the stairs, I find my housekeeper, fully dressed, calm and unafraid, awaiting me in the dark in our little entrance hall, and together we enter our "Air Raid Shelter."

There is really no safety for us, for our cottage, beautiful to look upon and delightful to dwell in, as it is, would offer about the same resistance to a bomb as would a cardboard box, and I really think we would be safer sitting in our garden. Still, we have been told, both by wireless and the press, that we should stay indoors and as loyal citizens, we do as we have been told. We have, therefore, turned our front room into a so-called air raid shelter by locking the windows with a double row of curtains and drawing a heavy couch across one corner of the room. There, squatting on the floor upon cushions, we await our Karma.

Presently there comes a tap, tap, tap, upon our front door. Glad of the excuse to stretch my limbs, which are growing cold and stiff, I

rise and open the door. It is our next door neighbour on the left hand side, who asks for admittance. I welcome her politely and give her another cushion and a place behind the couch. She is one of those painted, frivolous, empty-headed little things who makes us despair of the future of our race until we think of the great army of brave, capable women who are bearing the Nation's children, managing our homes, helping the various Defence Forces and labouring on the land. Then we recognize that such as she no more represent our women than do the bubbles represent the stream upon which they float. She is cold, trembling and very frightened. Her husband, stalwart ex-service man, is away upon night duty with one of our Auxiliary Defence Forces. She has brought her little lap dog in her arms, because "She could not bear to be parted from dear little Tohy at such a terrible, terrible, time." She made her husband bring her from London because it was so very dangerous and now this has happened. What shall she do! She is sure that she can never bear it! Her health will break down! Her husband must take her away somewhere where it is safe. She can never, never" And so she hables on like a spoilt child. My housekeeper soothes and pets her, and we gradually subside into silence, listening in dull apathy, to the never-ceasing whirl of circling aeroplanes which sometimes becomes very faint; sometimes louder, but never quite dies away. We sit in the dark for,

somehow it does not seem right to turn on the garish electric light and, who knows but that a chance chink of light may not give our position away and so bring death, not only upon ourselves, but on others.

We are gradually sinking into that mindless space between sleeping and waking when, Boom!!! very far away. We sit up awake and alert. We agree that the bomb has fallen between our village and the sea. Boom! That one, we say must have fallen on the opposite side of our village, inland. (Later we find that the bombs have destroyed four cottages and killed eleven people in quite a different direction.)

Again there is a long interval with nothing but the noise of circling planes to break the silence. At last, tired of my recumbent position and the stuffiness of the room, I rise, go to the front door and look out.

It is not dark for at this time of the year we never seem to get real darkness in this part of Devonshire. Across a grey sky black rain clouds are passing slowly and from them the constant whirl of propellers tell that in their midst a tragic game of hide and seek is being played with Death. Long streaks of white light restlessly search the sky but are baffled by the low-lying clouds which throw them back upon themselves. Our village is quiet as a street of the dead but is throbbing with suspense, for, as this is a "safe area", no air raid shelters have been dug and each family lurks in some chosen room, as we are doing, awaiting its fate. It is a sad little village, for the lads of Devon

go down to the sea as ducklings go to the pond, and the hand of death has descended heavily upon its youth. On my right hand, perhaps two hundred yards away, stands our little church. It is dark and still. Times were when in such periods of crisis, the women, children, and the old men, were wont to gather there and by their prayers endeavour to coax the deity to fight on their side. Why! the next village owes its church to the vow of a home-coming pirate, made during a gale, that he would build a church if the deity would grant him a safe harbouring. Now all that is a thing of the past. Even the most ignorant expects nothing from such a source and I expect our clergyman is cowering in his corner as we are.

At the cross-roads is our village inn and before it stands our large, rubicund village constable, his black enamelled war helmet shining in the half-light. Good natured autocrat, he deserves better of the State than he receives, for few monarchs rule their kingdoms with as much wisdom as he dominates and serves his little domain. Even the poachers, the only criminals we have here, call him by his Christian name and ask after his garden when they meet off-duty.

Now my neighbour on the right hand side, cautiously opens his door. He sees me with relief and asks whether I can see anything. I answer in the negative and we exchange remarks about the weather and the prospects of the rain our gardens so

badly need. From that the conversation drifts to my tomatoes. Two of the plants are withering and he says it is due to bad planting. I blame the "leather jackets" and am just explaining the treatment I propose to apply, when, suddenly, almost over our heads, we hear the "Rat-tat-tat-tat" of a machine gun. Then from behind a large black cloud into a grey patch of sky, slides the silhouette of an aeroplane. It is a German 'plane which our Spitfires have hunted out of the clouds. In an instant the searchlights unite in a globe of white light around him. "Crack-crack-crack". Balls of red-flame arise like fire-works, from a hill on our left front whilst white, shivering, lightning appears just above its crest. Ragged little patches of smoke, black in the night, appear around the 'plane. It is the anti-air-craft guns firing tracer shells. "Missed him! Missed him! What shooting", cries my neighbour, fairly dancing and his bald head shining with excitement. "Get back you," he calls to his wife, who with a couple of her many children clinging to her skirts, is peeping over his shoulder.

I am just as excited as my neighbour. No thoughts of philosophy now; only the blood lust of the primeaval man. And yet I have no hate for the enemy who has just slain some of my race. Only that love of sport which runs red in the veins of the Briton.

The aeroplane, by what must be superb management turns in a hair-

pin curve to avoid the gun fire. Three of our "Spitfires" slide out of the cloud like hounds chasing a fox. The enemy plane seems to slide right under them and back into the clouds. "Boom! Boom!" and two red flames spring from the earth, as he drops two bombs at random and then the noise of propellers grows fainter and fainter until at last it dies away. My neighbour and I utter a long drawn sigh, "Ah! He's got away."

Turning sharply, I see my house-keeper. Wise woman, she has slipped out of the back door and peeping round the corner of the house with her body pressed against it for protection, has seen the fight from beginning to end, without the risk we silly men took, prancing up and down on our front doorsteps.

"Mrs. Smith!" I say, returning to normal. "We have done wrong. The Manual says that on no account should people quit the house during an air raid." "Yes Sir," she answers with an expressionless face but with a twinkle in her eye. "The kettle is boiling and I will make you a nice cup of tea."

Sipping my cup of tea I ask myself, "Did I do right?" From the point of view of the Manual—"Certainly not. I should have remained in my air raid shelter." However, I do not regret that, for I saw a wonderful sight and after all I have no one to mourn me. Now my neighbour with his wife and children. . . . ?? Tut! tut! How easy it is to overlook one's own faults

whilst blaming those of one's neighbour!

But from the highest point of all, the point of the Dhamma, what should I have done? I repeated Pansil: in a way that is to the good, but ceremonies count for nothing. I became excited. I suppose I should have been calm and indifferent, or should I not? Should a layman be calm and indifferent when his friends and those who are fighting for their country's life, are being killed? I wished the foeman to be shot down! True enough! But I felt no hatred for him and if he had been brought down at my doorstep, I should, as others have done, have offered him a cup of tea and bound his wounds before handing him over to the police. And then he was trying to kill me and mine.

And so meditating I return once more to my bed.

So ends the first air raid our little village has ever known in the course of its history, dating from Saxon times. Like the first swallow of the summer it is the harbinger of many others; both day and night. We escaped scatheless; but what of those poor mangled figures lying stiff and silent? Those weeping relatives? Those destroyed homes? And for what? There is a saying, "War is War," but what can be the profit in destroying innocent non-combatants? Surely such evil cannot be done without the accumulation of much greater evil by the nation that caused it? Both the Blessed One and the Chris-

tian Christ taught that as a man sows so shall he reap.

And what has become of the chivalry of the warrior ; meeting his country's foes sword to sword and breast to breast, but pure and gentle to the helpless. What would Arjuna have said had he been told to go

forth and destroy peasant homes in a sleeping city ?

When ? Oh when, shall we rise from this slough of brutality and gain the minds of men ?

O Maitreya ! Is it not time ? Show us the light that shone o'er India, two thousand five hundred years ago.



AN ILL-STARRED DALAI LAMA

BY LAMA GESHE CHOMPELL
OF TIBET.

There are many strange tales in the lives of men,—of the perversity of fate and of uncommon adventures,—tales often more strange than any fiction can portray. Of these the life of Tshang Yan Gyatso, the 6th Dalai Lama of Tibet, ranks among the foremost.

His predecessor, the 5th Dalai Lama, had once an extraordinary dream. He saw himself as a hatless wanderer, barefooted and without a drinking cup, fleeing from a dangerous foe. In thinking over this dream vision, it became quite clear to him, that it was a forecast of an event to be, which would, however, not occur in his present incarnation but in the one following. Later events proved that this interpretation was correct.

It might be here mentioned that no Lama of repute is ever without a drinking cup.

Tshang Yan Gyatso, who occupied the monastic throne of Tibet as the Sixth Lama, was born in the southern part of his country, in the District of Mon. He was the only son of his parents and had an elder sister. At the age of seven he was chosen as the Incarnation of the Dalai Lama, and received from the Tashi Lama the sacred thread, knotted on the throat.

His only sister unfortunately allowed her prerogative as a first-born to carry her too far at times. When, on one occasion, he did not respond to her call, she lost her temper, grabbed him, and pulled him into the house, by his sacred thread, beating him the while. Now he, whom she was beating, was a Bodhisatva, and therefore her unruly behaviour was doubly wrong, she not only gave pain to a younger brother, but to an incarnated Bodhisatva as well, and any injury done to such a one, reacts strongly on the doer. How bitterly she herself had to pay for this act, we shall see later on.

The father of Tshang Yan was not a man of distinction, and as a quite unprecedented act of Karma, about the time that Tshang Yan entered earthlife, another Dalai Lama was discovered to have been born near Lhasa. The Government debated a long time on the matter, till the choice fell on the native of Mon. Thus at the age of sixteen Tshang Yan Gyatso was installed in the Palace of Lassa as the Dalai Lama.

Fate, however, had decided otherwise for him. For eight years all went smoothly enough. He then came to his cross road. At the age

twenty-four he met a maiden who was to change the entire course of his life.

He now went to the Tashi Lama, who had ordained him, and, after saluting him three times, requested him to take back the priestly robes, which he had conferred on him. The Tashi Lama, now grown old, wept and would persuade his young disciple to desist. But words and tears alike were vain. The young man left the Lama's robes at the feet of his master, and, giving him due salutation, departed. He then donned layman's attire, and entered into matrimony with the lady referred to.

The young Lama previously spoken of, was then installed in his place. Unfortunately, however, he kept his seat only two years, when death cut short his reign.

But such an act as matrimony on the part of one, who had occupied the highest Monastic Throne, could not remain unchallenged; a year passed, and the Emperor of China heard of it. He became enraged. He forthwith sent an embassy to Lhasa, and, under military escort, the unfortunate Lama was to be taken to Peking. There is no doubt that nothing short of decapitation would have awaited him, had he reached his destination. This too his martial guards knew, and they had pity on the poor prisoner, and gave him a chance of freedom. At Lake Ko-Ko-nor, in Mongolia, the Head Officer, assisted by the cook, managed his escape. He then told

the retinue that their charge had died. A mock funeral was held, accompanied by religious rites, and a stupa erected over the supposed remains. Thus the Embassy returned to Peking.

And the escaped convict, how fared he? The vision of the dream was realised. Hatless, shoeless and without a drinking cup, he stood facing the lonely road, dressed in a single garment of brown Chinese silk. The only few articles which he had saved were a Buddha relic, encased in a double casket,—one of gold and the other of silver, and the mala of the 5th Dalai Lama, which he wore round his neck.

He later spoke of that eventful escape as follows,—“As I left the enclosure of my guards, I felt deeply touched by the sobs of the cook, who knew my fate. The sky hung ink black overhead, not a guiding star to point the way, while the northern storm howled with relentless fury. My head became dizzy, and I saw sparks of light before my eyes. However I walked on, not knowing where my feet were carrying me. The morning dawned red and cruel, and a wild Mongolian dust storm blinded my eyes. Thus with wounded feet, heartsore and weary, I reached the foot of two mountains. Here I discovered a gray road, which I followed up. Thus moving on slowly against the beating storm and dust, I met a halting caravan. I noticed the leader to be a kind looking man. Silently I stood at a distance: I

could not beg. The chief caught sight of me and beckoned me to approach, which summons I gladly obeyed. Upon his solicitous inquiry regarding my whereabouts, I resorted to a ruse. My tale was that I was the only surviving member of a mercantile caravan, which had encountered robbers, and whose members had all been put to the sword. He offered to serve me with tea, which offer I accepted with a smile. "Hand me your cup", he said courteously. Unfortunately I had to explain that I did not possess this valuable article, for which I received a volley of loud laughter from the rough crowd. "Here is a lama in a silk gown, who does not own a cup", they screamed. Still I remained solemn and the master of the caravan too retained his dignity. Taking from his coat pocket an unclean drinking vessel, he filled it with tea and courteously handed it to me, and oh, that beverage! I had lived in palaces, where tea was prepared by experts in the subtle art of tea-making. But nothing that ever touched my lips,—before, or since—equalled the drink which I received that storm-laden morning from the hands of this kind man."

On starting to proceed on its journey, the chief of the caravan invited the forlorn stranger to join, which he did. Riding on a yak, the former Lord of Po-ta-la juggled along with the crowd. Thus did they reach the Mongolian tent, which was the home of his host.

Here he remained for about a fortnight, performing the duties of an ordinary lama by reciting gathas. On his departure he received the customary reward, which in his case was a common sheepskin coat.

He now continued his mendicant's life in Southern Mongolia, travelling from tent to village and from village to tent. In a town near Yunan, which is south of Kunsu, he contracted smallpox. It seems to have been of a virulent type, for his fever was extremely high and his eyes swollen to such an extent, that he moved on in almost total blindness. His tottering steps brought him to a lonely forest. Here he laid his weary form down on the root of a grapevine, and thus he lay unconscious and unattended for a time. Then a raven brought him some meat. Eating this he regained sufficient power to stretch forth his hand for some grapes, and thus strength gradually returned. Finally, he rose, with the greatest difficulty,—and slowly, very slowly went forward till he reached a nearby village. There the village Headman, Katcha by name, felt for the poor lone pilgrim, and offered him the hospitality of his hut, where he rested and regained his normal condition, and was able to continue his pedestrian tours. He travelled as far as Urga, whence he turned his steps once more towards his native Tibet.

On this journey while passing through a forest, he was met by a sympathetic monkey, who tenderly embraced him, shedding bitter tears

the while. She brought him fruit and berries and it seemed she could not bear to see him leave her. He then recognised her as his erring sister, who by her rough treatment to him, (as already related) had earned for herself this sad fate. But he could not linger. "Ever onward," that was his Karma. Leaving the forest, he, after some days travel, came to a lonely tent. He entered and a sad spectacle met his eyes. The elderly lady, who together with two children, had been the occupant of this dwelling, lay dead, and the state of decomposition which the corpse had reached, proved that it had been lifeless for days. The poor little ones were nearly dead themselves, from hunger and fear. Our pilgrim came just in time to save them. Seeing first to the enternment of the dead body, he took the children with him. They reached a monastery in time, and there a kind lama had pity on the poor little things and kept them in his care.

Reaching the border of Tibet the traveller came to a small monastic town, named Gar Dan. While on his begging round in the street, the Head Lama of the Monastery saw him. He had been his disciple and had stayed in the palace with him for a year. He was impressed by the stately bearing of the mendicant and called him. Enquiring of the whereabouts of the stranger, the Ex-Dalai Lama replied that he hailed from Kunsu. But the other recognised him by one of his teeth, which was unusual inasmuch as it

was green in colour. The younger Lama was overcome by his feelings. Jumping from his seat, he fell at the feet of the supposed stranger and could not restrain his tears. "Why do you weep?" came the surprised question, "perhaps you mistake me for some one who resembles me." But the tears of him, who lay prostrate, would not cease to flow, "I know, I know," was all he could bring forth. Then there was no more of hiding facts. In the silence these two devoted friends made themselves known to each other. After two months daily companionship at the monastery they parted, and our pilgrim took once more to the road.

Near Lhasa there is another Gar Dan Monastery. This one is large and famous. It holds a stupa of Tshong Khapa, the founder of the Galugpa Sect, whose remains lie buried there. Our wanderer tried to enter the enclosure round this place, but the gatekeeper refused to grant him admission. The devotee, however, persisted, and it came to blows, with the final result that the Lama had to leave the field defeated and disappointed.

And now Tshan Yan Gyatso, the former occupier of the Monastic Throne at the Palace, Po-ta-la, actually entered Lhasa, unhonoured and unknown. Still there was one who knew him as the Ex-Grand Lama. This was a man, Nay-chong Choji by name, who was at times obsessed by the deity Nay-chang. Under this influence he became the knower of hidden things. Always

surrounded by a large crowd of Lamas and laymen, he made show of his powers. In this crowd stood our pilgrim, and the Choji knew him, even from a distance. Raising high his sword, he made his way through the dense crowd, till he reached the man he had recognised. He made obeisance, but soon saw the expression of great displeasure in the eyes of him he had come to honour. He then realised that there lurked danger, and to divert the attention of the onlookers, he made the customary prostration to the four quarters, and thus no suspicion was aroused.

Wandering farther, the ex-Grand-Lama reached India and worshipped at Rajagriha. On this journey he met a young layman, So-gya, who threw in his fortune with his and became his devoted pupil. They remained together till death separated them, for after eight years of comradeship, So-gya left the earthplane. The master had grown fond of this pupil-sharer of his lonely days, and as a souvenir always kept with him a pocket knife, which had belonged to the departed.

While staying in Behar, our exiled hero once had a strange and noble vision. He saw a white cloud approaching him, which on coming near, proved to be a white elephant, who shone with a scintillating light of five colours. He walked round his

surprised beholder and then disappeared.

Now the wanderer once more turned his steps towards Kunsu in Mongolia. This time, however, he was not alone, a company of Lamas made up his suite. One day, on this journey, he had what he considered, a great mishap. While swimming through a river, he lost the Buddha relic, which he had so faithfully carried all these years. The grief over this loss over-powered him to such an extent, that he was ready to immolate himself, from which, however, he was fortunately prevented by his friends. He had intended to send this relic to the Emperor of China at the hour of his death.

But fate was perhaps kind in preventing this for this act would have disclosed the whole secret of the escape and false report of his death, an act which the Chinese Emperor would never have left unavenged on those of the party, on whom he could yet have laid his hands.

However, the Ex-Grand Lama once more reached Kunsu, the land of my birth, here he remained unto his end. He lived and taught here for many years and was held in high honour as a great incarnation. He was known as Gyalse Lama and gathered round him many pupils. When finally he did depart from earthlife he received a funeral worthy of him and a silver stupa was placed over his remains.

ART AND TRADITION

By ANAGARIKA GOVINDA

Asit Kumar Haldar, one of the most prominent artists of India and Principal of the Government School of Arts and Crafts in Lucknow, has given voice to his experience as an artist and educator in a number of essays which were published in Bengali and English in various Indian periodicals. Now they have been collected in one volume under the title "Art and Tradition"* so that they are available to a wider public, a fact which is greatly to be welcomed, because what the Author has to say is of permanent value and of general interest. His style is lucid and without technicalities so that even those who have no theoretical knowledge of art will be able to follow his expositions. There is a personal touch in his writings which will appeal in a very direct way to his readers. Where others might have tried to formulate some abstract aesthetic law concerning the rhythm and harmony of curved lines, Haldar with a few simple words conjures the appropriate picture in our mind, which at once makes us feel what otherwise could never be explained. So he says: "Nature loves

curves—whether it be in the rippling waters, the swaying forests or the bare mountain-tops, everywhere we see the emotional ecstasy of the curved line."—"Look at that small path-way leading over the fields to a neighbouring village—because it is created from the harmonious beat of a thousand footprints of human beings led with the same desire, because there is no consciousness in it, we find it gaily following the natural ups and downs of the field, thus giving us the feeling of rhythmic motion which is in entire harmony with the surrounding country side. How different is this from the paved street of some big city which haughtily ignores the natural unevenness of the ground and moves along levelling down all obstructions that lie in its way." (p. 15)

Haldar is closely associated with the revival of Indian art and was one of the oldest pupils and collaborators of Dr. Abanindra Nath Tagore. In the chapter "Twenty Five Years of Contemporary Indian Painting" he gives an authentic report about this renaissance movement and the small band of inspired young artists who succeeded in establishing a new Indian art, in which the connection between the traditions of the past and the self-expression of the modern Indian artist was established success-

* Asit Kumar Haldar: "ART AND TRADITION". Preface by the Right Hon'ble The Marquess of Zetland. Published by Lakshmi Narain Agarwal, Agra, xii + 144 pages, Crown Octavo. Price Rs. 2/8.

fully. The Marquess of Zetland, who has prefaced the book, and the late Mr. E. B. Havell, to whom it is dedicated, were both active supporters of this movement which meanwhile has spread over the whole of India.

But Halдар rightly points out that it is not sufficient to train artists but that the public must likewise be trained in the appreciation of art. "Just as without a proper unfoldment of certain faculties of perception one cannot fully realize the inner spirit and beauty of Nature, so it is in the case of paintings also, nay, to appreciate works of art even a greater degree of development and training are required in the aesthetic sensibilities of the mind." (p. 129)

The deficiency of such an aesthetic training is especially noticeable in the reactions of the public with regard to painting which is generally supposed to have no other purpose than to imitate forms of nature, in which at the best some allegorical meaning may be expressed. No such thing is ever expected from poetry or music. To both these forms of art everybody concedes the right of purely subjective creation and imagination, and as long as they satisfy their inherent laws of rhythm and harmony they will be readily appreciated. In his essay on "Harmony and Contrast in Art", which is one of the most interesting of the collection under review, the Author says: "We can all appreciate the harmony of a song or the cadence of a poem, but that there is a rhythm in the composition of the artist (painter), that this composition is no blind imitation of

nature, is a thing more difficult to understand, for to obtain this rhythm the artist has to probe down right into the mystical essence of nature." (p. 15)

Halдар who is painter, poet* and composer in one person, can speak here from his own experience. And that he has 'probed into the mystical essence of Nature' becomes abundantly clear to all those who know the religious spirit of his work, be it painting or poetry. If I say 'religious' I do not mean any particular form of religion, but that inner attitude which can see the Infinite in the finite form, a divine revelation in an opening bud, and which can feel the rhythm of the universe in a swaying blade of grass or in the palpitating heart of a little child. In his "Stray Thoughts on Art", which form the last chapter of the book, he says: "Nature holds up before us the finite which dwells in infinity; but the artist represents the Infinite in terms of the finite within the bounds of colour and form. So Nature brings the endless blue sky, the boundless expanse of the sombre seas within the finite range of our vision, while the artist preaches the glory of the Infinite by enshrining in his works of art the eternal ideas suggested by Nature." (p. 131)

In spite of his idealistic outlook and poetical temperament, Halдар does not forget the practical aspect of art. Two chapters are dedicated to "the Arts and Crafts in India"

* His most important collection of songs, hitherto published, is "Kheyalia".

and the Author emphasizes that crafts and fine arts should be so closely associated that their distinction would become almost imperceptible, as, in fact, it had been in ancient times when art was not separated from daily life and even the simplest household utensils (for instance pottery) were fashioned with the same care and aesthetic feeling as any work of fine art. In order to popularize Indian handicrafts Haldar proposes to exhibit old Indian handicrafts, to encourage new designs by awarding annual prizes, to arrange lantern lectures on Indian and foreign handicrafts, to establish associations for the production and distribution of handicrafts, and the publication of designs and articles to create a taste for such things.

That India was much more art-minded in ancient times was to a great extent due to the encouragement given by religion. The great influence of Buddhist art, especially in the domain of painting can be felt up to the present day. The revival of Indian art started with the rediscovery and exploration of Ajanta, in which, as the Author relates, Abanindranath Tagore took a special interest. He sent a group of his pupils, among whom Haldar and Nandalal Bose were the first, to help Lady Herringham to copy the famous frescoes, an undertaking which had the most far-reaching consequences and aroused the admiration of the whole civilised world, which for the first time realized that India's contribution to painting was equal to the greatest master-pieces of the West

and the Far East. That the creation of art is in itself a kind of 'divine service' had been well understood by the ancient Buddhists to whom works of art were sources of spiritual merit. An inscription which was found in the Bagh Caves clearly expresses this attitude, as Haldar mentions in his description of the Paintings of the Bagh Caves, of which he made a close study while copying many of the frescoes, which in this way have been preserved for future generations. His experiences in Ajanta and Bagh made a lasting impression upon the Author and gave him a profound insight into Buddhist art which embodied the earliest traditions of Indian life and aesthetic culture. He made the interesting observation that whereas other types of religious art suffered under the restrictions of dogmatic convention the Buddhist artist was free to express the fullness of life.

"Wherever the artist has had to follow certain religious conventions, we notice their restrictions manifested in his work ; as for instance, in the pictures of Byzantine art, as also in our ancient Jain Mss. There we find that the work of the artist has been shaped by the psychology of the priest. On the other hand, in the Ajanta paintings, the Buddhist artists, by their free and easy grace of execution, have left a living form of art. Here the artist had an open mind and consequently his work also showed an unfettered freedom." (p. 37)

This is all the more remarkable, as Buddhism has often been accused

of world-negation, and it rather shows that to strive after higher values does not mean to be blind to the beauty of this visible world, but just on the contrary to be fully aware of it, because only those who can view things dispassionately are able to discover that beauty which

points beyond the perishable form and the limitations of mortal life. The real artist, therefore, is not one who cares for wealth and worldly honour, or works for his personal profit ; his work is rather, as Haldar puts it, "the repayment to the world of the debt of happiness which it gave him so bountifully".



A BUDDHIST OCCASION

By Q. D. P.

Today, September 17, marks the birthday anniversary of the greatest Buddhist personage of modern times, Anagarika Dharmapala (later Venerable Sri Devamitta Dhammapala), born in Ceylon on September 17, 1864. Born of wealthy Sinhalese parents, young Hewavitarne, who later was known to the world as Anagarika Dharmapala, lived in the lap of luxury and had the best English and Vernacular education the Ceylon Colleges could give.

When he was in the service of the Government of Ceylon, Col. H. S. Olcott and Madame Blavatsky, who were both interested in the philosophy of Buddha, paid their first visit to Ceylon. Young Hewavitarne toured Ceylon with the distinguished visitors, translating into Sinhalese their lectures on Buddhism. This tour was an epoch-making one. Hewavitarne was so taken up with the philosophy of the Buddha as propounded by the two distinguished visitors that he arrived at the decision to devote his whole life and wealth to propagating the Gospel of the Buddha not only in Ceylon but all over the world.

Hewavitarne approached his father, but the father would not allow him to become an Anagarika (ascetic). The son repeated the request several times and ultimately, at the instance of Venerable Sri Sumangala Mahanayaka Thero and Madame Blavatsky, the father acceded to the request

and young Hewavitarne became an Anagarika in the year 1895 at the age of 31.

Having read Sir Edwin Arnold's writings on the Buddhagaya, he was fired with the desire to see the holy place with his own eyes. His first visit to Buddhagaya was in 1890.

MADE SOLEMN VOW.

Kneeling before the sacred Bodhi, under which the Bodhisatva was enlightened and attained Buddhahood, and actuated by the exuberance of his heart, he made a solemn vow and determined to restore Buddhagaya to its pristine glory and into Buddhist hands. With this object in mind, he returned to Ceylon and founded the Mahabodhi Society, which Society is acknowledged today as the leading Buddhist organisation in the world. The Mahabodhi Journal in English was founded in the year 1893 and through this organ Buddhism was popularised in Europe and other distant places in the New World (America).

The same year he was invited as a delegate to represent Buddhism at the Conference of World Religions held in Chicago. His lecture on Buddhism created an indelible impression in the minds of the vast gathering and the leading American papers paid a glowing tribute to him.

On his way back from America via Japan, he was met by the Honolulu millionairess Mrs. Mary Foster Robinson, who sought his advice.

Becoming much impressed by his teachings, Mrs. Robinson became an ardent Buddhist and placed most of her wealth at his disposal towards the improvement of Buddhism and the spreading of the Gospel of the Buddha throughout the world.

Through the medium of the Sinhalese Vernacular press, Anagarika Dharmapala for 27 years, under one caption, "What one should know", repeatedly wrote articles pleading for the destruction of the then existing national and religious weaknesses. Bhikkhus were advised to confine themselves to the seclusion of their religious duties so that the maximum benefit towards religion might be achieved. He prevented Bhikkhus from taking part in politics with the result that today not one Bhikkhu in Ceylon is politically minded. Very few Sinhalese political leaders did not seek his advice.

WORLDWIDE ACTIVITIES.

The late Anagarika Dharmapala visited all the important cities of Europe, America, Japan, Siam, India and Burma several times, preaching the Gospel of Buddha and organizing Buddhist centres wherever it was urgently needed. He also sent a batch of three learned monks from Ceylon to preach Buddhism in Europe.

Though Buddhism originated in India in the twelfth century, no Buddhist work worth mentioning has existed in India for the last seven hundred years. It is due to the late Anagarika Dharmapala's ceaseless efforts that we see Buddhism revived in India. In India his memory is

kept green with the work at Gaya, Calcutta, Sarnath, Benares and Madras. The Buddhist Missionary Home in Regent's Park, London, the Dharmarajika Vihara at Calcutta, the Mahabodhi Dharmasala at Gaya, the Mulagandhakuti Vihara at Sarnath, and Foster Hall at Perambore, Madras, are a few symbols of his work for the cause of Buddhism outside Ceylon.

In appreciation of his work towards the improvement of Buddhism in India, His Excellency the Viceroy presented him with relics of Buddha found by the Archaeological Department during excavations. These relics are exhibited for worship at Sarnath and Calcutta Viharas.

At the age of 67, in 1931, the late Anagarika Dharmapala joined the Sanghahood at the Mulagandhakuti Vihara at Sarnath and led the holy life of a Bhikkhu in meditation till his death on April 20, 1933. Facing the Mulagandhakuti Vihara, the late Ven. Dharmapala lay on his death-bed. He called to his side Mr. Devapriya Valisinha, his chief disciple, and his nephew Mr. R. Hewavitarne, and said that he would go through even another 25 reincarnations to improve Buddhism in India.

The Mahabodhi Society founded by the late Ven. Bhikkhu Dharmapala and its branches throughout the world celebrate today the birthday anniversary of the founder. It is the duty of every Buddhist to co-operate to the utmost so as to ensure the complete success of this Society, thereby keeping green the memory of one of the great religious teachers of modern times.—*Rangoon Gazette.*

THE MAHA BODHI SOCIETY GOLDEN JUBILEE 1891—1941

Go ye, o Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of Gods and men. Proclaim, O Bhikkhus, the doctrine glorious, preach ye a life of holiness, perfect and pure.

—Mahavagga.

CELEBRATION COMMITTEE

President—Sir M. N. MUKERJI, Kt.,
M.A., B.L.

Hony. Secretary—Dr. KALIDAS NAG,
M.A., D.Lit. (Paris).

Treasurer—Mr. DEVAPRIYA VALI-
SINHA, B.A.

The General Committee consisting among others of the following ladies and gentlemen:—

The Hon'ble Maharaja of Kasimbazar; The Maharani of Mayurbhanj; Lord Aron Sinha of Raipur; Lady Sinha; The Maharajadhiraj Bahadur of Burdwan; Maharaja of Natore; Maharaja of Mymensingh; Principal, Vidyodaya College, Colombo; Bhikkhu Seelabhadra; President, Ramkhashna Mission; Sir S. Radhakrishnan; Sj. Padmaraj Jain; Mr. J. Choudhury; Dr. B. C. Law; Sir Hari Singh Gour; Dr. S. P. Mookerji; Dr. Rajendra Prasad; Sir C. V. Raman; Sir D. B. Jayatilaka; Mr. A. S. R. Chari; Dr. G. P. Malalasekara; Mr. K. M. Munshi; Dr. V. S. Sukthankar; Prof.

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PROGRAMME.

1. To publish a commemoration volume—The Golden Book of Buddhism with contributions from distinguished writers, social workers and thought leaders of different countries. It will contain
 - (a) Essays and studies on Buddhist religion and culture.
 - (b) A brief history of the spread of Buddhist ideas and thought in the modern world.
 - (c) A life sketch of the Ven'ble Devamitta Dharmapala—the Founder General Secretary of the Maha Bodhi Society.
2. To convene a *World Peace Congress* in Calcutta with *Ahimsa* (Non-violence), the cardinal principle of Buddhism as the basis of discussion in the function.
3. To hold an *exhibition* in Calcutta of Buddhist Art, Literature, etc. with special reference to Bud-

dhist countries in Asia, Europe and America.

4. To organise tours through the sacred sites and historic monuments of Buddhism in India, Burma and Ceylon.

OUR APPEAL.

1. To help establishing the International Buddhist University at Sarnath by contributing to the Golden Jubilee Fund.
2. To help making the World Peace Congress a success by participating in the function as a delegate and giving wide publicity to our aims and ideals.
3. To send papers, photographs and art objects etc., relating to Buddhism to be presented before the Congress and later on to be uti-

lised for the Maha-Bodhi Society Jubilee collection.

4. To enrol as a Member of the Jubilee Celebrations Committee by sending your contribution to the Treasurer.*

All communications should be addressed to the

HONV. SECRETARY,

THE GOLDEN JUBILEE
CELEBRATION COMMITTEE,

4A, COLLEGE SQUARE, CALCUTTA.

and money, cheques etc., to be forwarded to

THE TREASURER, JUBILEE COMMITTEE
HONGKONG & SHANGHAI
BANKING CORPORATION Ltd.,
CALCUTTA.

* Member of the Reception Committee
Rs. 10/-. Donor Rs. 100/- and up.



WHERE IS PEACE?

By X.

The wheel of time rolls on in restless motion.
Men in their blindness search and know not what.
Hate calls for hate and blood for blood no mercy
In a relentless strife that never ends
Through life on life in unending succession.
The cries of yesterday, to-morrow's hate
Press in hot haste, until another morrow
Proods vengeance o'er the crimes of yesterday,
And the red slain, still ever earthward minded,
Earthward to other life on earth return
Mindlessly erring, the soil which they hated,
Becomes their own by their new right of birth.
But hate remains, and ever still increasing
Strikes at the coast, it once did strive to save.

How long, how long, or blinded generation
Wilt thou refuse the light and darkly grope?
Know thine own self, oh man, be still, turn inward,
The life is *one*, that flows through ev'ry heart,
He whom thou hat'st is but thy self-expression.
One great affinity, one endless life
Governs the world. Then seek the peace, be silent.
Let reason govern, for the sword must fail.
Destruction is the father of destruction,
And hate lives on within a stream of blood.
From life to life the curse-like serpent follows,
And knows nought but an agony of hell.

Oh, seek the purer path,
Ye erring people,
Give unto each on earth a right to live.
Behold the light of Truth that inward gloweth
By it alone can hate and blood-strife cease.
He sits supreme above the erring millions
Who found his seat upon the Lotus Throne,
There, there is peace, the silence does proclaim it.
The light within alone can rent the veil.

CORRESPONDENCE

BUDDHISM IN ENGLAND

To the Editor,
The Maha Bodhi Journal.

India Office,
Whitehall,
1st April, 1940.

DEAR SIR,

It occurs to me on reading the notice "Buddhist Mission in London", on page 227 of the May-June issue, that you may have given the erroneous impression to your readers that Buddhist activities in London are at an end for the duration of the war. It is true that the Mission has closed down, being dependent on funds from Ceylon which are no longer forthcoming, but the Buddhist Lodge, at present the only surviving Buddhist organisation in Europe, is not only continuing unabated the whole of its activities, but has acquired more new members in the last few months than in the corresponding period last year. Our meetings are as full as the room will hold, our sale of books continues steadily, including that of my own "Studies in the Middle Way", which C. W. Daniel and Co. published on June 6th, and many old members of whom we had lost sight for years have rallied to the common cause. It is generally agreed that the Wesak meeting on May 21st was one of the most successful of recent years, a welcome visitor being the Ven. Bhikkhu U Thittila of Rangoon, who has since become a most welcome visitor at our regular Lodge meetings. The fact that all our activities are carried on under the shadow of war and in the intervals of Air Raid warnings, so far from causing us to close down, has only increased the value of our ceaseless efforts to maintain alive in Europe the spirit of the All-Compassionate One.

Yours in the Dhamma,
CHRISTMAS HUMPHREYS.

The Buddhist Lodge, London,
37, South Eton Place, S.W. 1.

MY DEAR SIR,

I have duly received your letter of March 14th and I appreciate very greatly the congratulations and the good wishes which it conveys to me on behalf of the Buddhist community. I still have the liveliest recollections of my association with the community which you represent during my Governorship of Bengal and I trust that all goes well with the Maha Bodhi Society.

Thanking you once more,

Believe me,
Yours sincerely,
Sd. ZETLAND,

Devapriya Valisinha, Esq.

Long Beach, California,
March 15th, 1940.

Editor, The Maha Bodhi,

DEAR SIR,

These days, when the warring countries allow themselves to detain our mails for weeks, we appreciate when we unmolested receive magazines as the Maha-Bodhi Journal. The January copy, which among many interesting articles contains "Realization" by A. C. Albers, is exceedingly appreciated. We people of the West, who live in the noise of Cities that kills "the whispers of infinite beauty and love", appreciate the glimpses we now and then get of Nirvāna. We long for the full realization of the "unending harmony and unchanging grandeur" to which Buddhism has opened our eyes.

Christina Albers deserves our thanks for pointing out that "perfect bliss" which the late Venerable Dharmapala so wonderfully impressed upon our minds, during his trips to the United States. Peace be to his Memory.

Yours truly,
GUDRUN FREIS-HOLM, M.D.

BOOK REVIEWS

"HINDU AMERICA"—By Chaman Lal,
published by New Book Co.,
Hornby Rd., Bombay, Pgs. 247.
Price not given.

An unusual work, the result of deep research by an author who has shown his ability and power in the line of ethnological and historical investigation. He undertakes to prove that the pre-historic wave of emigration from India found its way to the great Western Continent long before Columbus reached its islands in the east. It is an exposition for such scholars as carry their studies into the fields of archaeology and the cultural development of pre-historic peoples. The book is well brought out. The numerous illustrations, given therein, not

only help to prove the probability of the statements but further aid in making the publication more attractive.

NICHOLAS ROERICH—Published by
Flamma Inc. Association for advancement of Culture, Liberty,
Indiana, U. S. A.

A compilation of Diary leaves and of articles written by the author and published in different periodicals, a very interesting publication embracing a fairly large range of matter. It is instructive and also often just chatty, while the subject constantly changes and thus makes a good companion for a lonely hour. The pictures that accompany the reading, are like all Roerich's paintings, highly inspiring.



NOTES AND NEWS

Birthday Anniversaries of the late Ven. Sri Devamitta Dhammapala and Mrs. Mary E. Foster.

Warm and eloquent tributes to the life and work of the late Venerable Devamitta Dhammapala, the Founder of the Maha-Bodhi Society, were offered when, on Tuesday evening (17th September) the Society celebrated his birthday anniversary and that of Mrs. Mary E. Foster of Honolulu, a close disciple of his and the greatest benefactress of the Society.

Sir Manmatha Nath Mukerji, Kt., presided and there was a large and distinguished audience present.

Prof. R. C. Adhikari who was the first to address the gathering said that the life of the Venerable Dharmapala could be described as a crusade and that of Mrs. Foster as a poem. It was the late Venerable Dharmapala who took up the cause of Buddhism in India when it was almost dead and with his fiery zeal and indomitable courage carried on a single-handed fight till he succeeded in drawing the attention of the Indian people to the glories of the great religion. His name will remain for all time to come as the great Buddhist missionary who had brought

back Buddhism to the land of its birth.

Mr. Kiran Chandra Datta said that it was through the mouth of the late Ven. Dharmapala that the people of Bengal first learnt the tenets of Buddhism which were being forgotten by them. Bengalees in particular, he said, were grateful to the Ven. Dharmapala for giving truthful accounts of the work of Swami Vivekananda in America where they were closely associated in the proceedings of the Parliament of Religions.

In bringing the proceedings to a close the chairman Sir Manmatha Nath Mukerji said that the great mission of the late Venerable Dharmapala's life was the resuscitation of Buddhism. So keen was his ardour that the founder of the Maha-Bodhi Society, as he confided to Sir Manmatha on an occasion, preferred re-birth in India for accomplishing his work to the attainment of "Nirvana". It was in 1916 that Sir Manmatha met him for the first time. At the very first sight Dharmapala appeared to him as a great preacher. Ven. Dharmapala found his countrymen being gradually anglicised and took the resolve to restore to them their ancient faith. For his missionary zeal he had to suffer a good deal

at the hands of the Government of Ceylon.

Dhammapala, Sir Manmatha proceeded, came over to India and undertook an extensive tour throughout the land for the re-habilitation of the faith of Gautama Buddha in the land of its birth. What he had accomplished was most remarkable. It was, therefore, in the fitness of things that citizens should meet on this occasion and pay homage to one who had striven so hard for the revival of the ancient religion which they had forgotten. Speaking about Mrs. Foster he said that he had not the good fortune to know her personally. He had, however, heard much about her piety and generosity from the mouth of the Ven. Dharmapala and it was only appropriate that they should also honour the memory of such a noble-hearted lady.

The other speakers were Mrs. Kumudini Bose, Mr. O. C. Gangooly, Prof. J. C. Guha and Raja Khitindra Deb Rai Mahasai of Bansbaria.

With a vote of thanks proposed to the chair by Raja Khitindra Deb Rai Mahasai, the meeting came to a close.

Other items of the celebration included a *dana* to the monks and of giving the merits to the departed.

* * *

Celebrations at Sarnath.

In accordance with the decision made this year by the Maha-Bodhi Society of India to celebrate the

birthday anniversary of the late Sri Devamitta Dharmapala, the founder of the Maha-Bodhi Society, instead of his death anniversary, a public meeting was held at the Mulagandhakuti Vihara, Sarnath, on the 17th September with Mr. Jagadish Prasad Singh, Vice-Principal of the Uday Pratap College, as the chairman.

The meeting which was well attended commenced at 4-30 p.m. After the chanting of paritta by the Bhikkhus, Rev. Ananda Kausalyayana, Sister Vajira, Samanera Dhammananda and Samanera Gnanasri spoke about the noble services rendered to Buddhism in particular and humanity in general by the late Ven. Dharmapala. After the presidential address the meeting dispersed at about 6 p.m. The sacred place was illuminated at night in honour of the founder.

* * *

Lectures at the Buddha Vihara, New Delhi.

Under the auspices of the "Bengal Tigers", an organisation of young Bengali residents of Delhi, a public meeting was held at the Buddha Vihara, New Delhi, on the 7th September under the presidentship of Dr. S. N. Sen, M.A., Ph.D., Keeper of Imperial Records.

Sister Vajira, an English Buddhist Nun, and Mr. Devapriya Valisinha, General Secretary, Maha-Bodhi Society, who were on a visit to Delhi, addressed the meeting on "The Present State of Buddhism in

Europe and India". Sister Vajira spoke about the conditions in Europe and Mr. Valisinha on the progress of Buddhism in the land of its birth. The meeting was well attended.

* * *

Hindu Mahasabha and Indo-China.

The following resolution was passed by the Hindu Mahasabha

Working Committee at its meeting held on the 11th August 1940 at Nagpur:—

The Working Committee of the All-India Hindu Mahasabha sympathises with and accords its support to the movement of Independence started by the countries of Bali and Indo-China which are predominantly Hindu countries.

THAILAND GOODWILL MISSION IN INDIA

The Thailand Goodwill Mission arrived in Calcutta on Monday 30th September by air from Rangoon. The Mission left on the same night for Simla. During their stay in India members of the Mission will be guests of the Government of India.

Members of the Mission were given a warm reception on their arrival in Calcutta. They were received by Capt. W. G. Raw on behalf of the Government of India and Mr. K. A. L. Hill, District Magistrate, 24-Parganas, received them on behalf of the Government of Bengal. The members were presented with a guard-of-honour. His Excellency Capt. Luang Dhamraong Navaswasti, Thai Royal Navy, Minister of Justice and Leader of the Mission, inspected the guard-of-honour.

Representatives of the Bengal Buddhist Association, Mahabodhi Society and Dharma-Vijaya Gana were present and garlanded the members of the Mission. Buddhist monks from Siam, Bengal, Tibet and Burma were also present and chanted the parittas.

The Mission is composed of His Excellency Captain Luang Dhamrang Navaswasti, Minister of Justice (leader of the Mission), Colonel Luang Sinad Yodharaks, Commander Sangob Charoonbara, Thai Royal Navy, Mom Luang Manich Jumsai and Mom Luang Peekdhip Malakul.

The Maha Bodhi Society will hold a reception in honour of the mission on the 14th October.



In Remembrance of the Visit of the Thailand Mission to the Maha Bodhi Society.



Sitting L. to R.—Bhikkhu Sod Sinhaseni ; Samanera Karuna ; M. L. Peckdhip Malakul ; Colonel Luang Sinad Yodharakshi ; Captain Luang Dhamrong Navasvasti, Leader of the Mission ; Sir Manmathanath Mukherji, Kt., President, Maha Bodhi Society ; Commander Sangob Charoonbara ; M. L. Manich Jumsai.

Standing L. to R.—Mr. O. M. Martin, Chief Secretary to the Bengal Government ; Mr. Gladstone, Honorary Consul-General for Thailand, Calcutta ; Mr. Devapriya Valisinha, General Secretary, the Maha Bodhi Society.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

Vol. 48.] B. E. 2484 NOVEMBER, C. E. 1940 [No. 11

THE PSYCHOLOGY OF ATTENTION BASED ON BREATHING

An unpublished Article of the
LATE VEN. SRI DEVAMITTA DHAMMAPALA

From time immemorial Indian Aryan yogis have practised, as a psychical exercise to obtain peace of mind, the process of breathing. In the pre-Buddhistic dhyāna systems the process is called "prāṇāyama". The Sākya Prince Siddhartha during the period that he practised the rigid austerities, adopted this method, and cultivated it for some time, and he found that it was most painful and unscientific. The retention of the breath by forceful methods was causing the most painful vibrations within the body. After long practice having found that it was most painful the prince ascetic gave it up,

just as he had given up other physical austerities which were injurious to psychical progress. At last he discovered the gentle method which he adopted and practised and which led to the acquisition of wisdom and perfect enlightenment under the sacred Bodhi tree on the banks of the river Neranjarā, now Buddhagaya. The prāṇāyama method excites the nervous system for it is like shutting a man in a closed box. The method adopted by the Sākya Prince soothes the nervous system and cools the body and helps the consciousness to climb higher and higher until adeptship is reached. The method con-

secreted by the Lord Buddha is called *ānāpāna sati*. The inward breathing is called *ānā*, the outward breathing is called *pāna*. What the Blessed One aimed at was to bring peacefulness to the mind. The quick breathing and breathing by the mouth do not help to unify the scattered ideations of the mind. Man is like an untrained bull. His thought ideations are like the waves in a stormy sea. To calm the mind when it is disturbed by whatever agencies, no better method can be adopted than the *ānāpāna* process of breathing. The Blessed One especially recommended this method for the Bhikkhus who became tired of this filthy dirty body, which they thought was a bag of bones, blood, urine, filth, saliva, phlegm, which has to be nursed with care. To such as are pessimistically inclined what is needed is to bring cheerfulness to the mind whereby the pessimistic thoughts could be controlled. To sooth the body nothing is more needed than rest, and rest is obtained when one is away from distracting noises and unhealthy atmosphere. Food and drink which tend to excite the nervous system have to be given up when practising the *ānāpāna* method of breathing. The place selected should have shady trees, and be free from all disturbances. Fragrance, flowers, a well ventilated habitation, unexciting food and drink, and a heart full of love, with no destructive thought, are the requirements necessary for one who wishes to practise the *ānāpāna* method of breathing. The

upper portion of the body must be kept erect to help the free exhalations and inhalations. The sitting posture which the yogis call *padmāsana* should be adopted. The sitting images of the Buddha show the necessary posture to be adopted. The best time is after the early bath, when the body is cool to practise. If there is no shady grove, the best place is a quiet room, well ventilated, and perfumed by the fragrance of soothing incense or flowers. The seat should not be too soft nor too hard. A pleasant seat it should be. The lotus seat *āsana* is only possible by sitting crosslegged. This will not be possible in a day or two. Continuous practice for at least a month, sitting each day for a few minutes, will help to discipline the muscles of the leg. One month's practice will train the body. The erect body is most necessary for the proper regulation of the breath. The breathing should be done not through the mouth but by the nose. The mouth should be kept shut. Before beginning the student has to think of the Buddha's great compassion for the suffering world, and all evil and sinful thoughts should be eliminated from the mind. Perfect love should pervade the mind. The attention should be fixed in the centre of the heart, and breathing should be done with no physical effort. It must be natural and never forced. The mind should be directed to watch the inhaling breath and the exhaling breath. No stopping should be attempted, and neither should the effort be made to lengthen the

breath. The mind should only watch the inhalation and the exhalation. After some days of practice in this natural way, the next step should be to register the breathings mentally and consciously. Each inhalation if long should be noted mentally as long, if short it should be noted as short. A continuation of this process would give some kind of experience to the student, and he would then try to find out the duration of each breath by counting the numerals from one to five. Systematic practice will discipline the breathing, and easily one may count from one to five slowly. The beginning of the breath should have a starting point and also a termination. The distance from the start to the termination of each breath should be located from the centre of the heart to the navel, and the breath should travel from the heart to the

navel and from the navel to the heart. This is simply done to facilitate the discipline of the breath. Whenever one feels morose, ill-tempered or pessimistic the ānāpāna method of breathing may be practised, and the mind will forthwith attune itself to a state of calm and produce cheerfulness. No absent-minded or feeble-minded person should adopt this method; but it is a great help to men of active temperament and for those wishing to educate the mind. The Buddha taught this method to the Bhikkhus, and even a boy of seven years may without fear be taught to practise this enlightened method of calm breathing.

Full instructions of the ānāpāna method of breathing may be found in Buddhaghosa's monumental work called the Visuddhi magga.

Enemy works evil to enemy, hater, but worse is the evil wrought by a wroughly directed mind.—*Dhammapada*).

SURGERY IN ANCIENT INDIA

By P. B. FERNANDO, M.B.B.S. (Lond.), M.R.C.P. (Lond.),

Professor of Medicine, Ceylon Medical College.

A country where medical science and art had reached a high degree of perfection in ancient times was India. Till recently European scholars had a very poor estimate of the scientific achievement of India. "All Indian science was but a superstition, all its medicine but a matter of spells and charms." Now however, with the increasing interest taken in the study of Indo-Aryan languages and culture it is beginning to be realised how advanced India was in ancient times in all the then known sciences and arts.

The works of Charaka and Susruta show that medical knowledge was in a very advanced state. Diseases were systematically studied, the uses and actions of drugs were well-known, the importance of diet and the rules of hygiene were well appreciated; surgery was widely practised, abdominal section, skin grafting, rhinoplasty, couching for cataract were all performed. This suggests that there must have been an intimate knowledge of human anatomy and the science of pathology. Charaka enumerates the causes of intestinal obstruction as "foreign bodies like hair balls obstructing the human gut, intussusception, tumours and strictures and paralytic ileus." Susruta adds, twists and kinks to the list.

The following description of intestinal obstruction by Charaka reveals close observation: Thirst, burning feeling, fever, dryness of mouth and throat, drawn-up thighs, cough, difficult breathing, weakness, loss of appetite, indigestion, stoppage of motion and urine, hiccough and vomiting, sneezing, pain in head, upper and lower abdomen and anus, abdomen tympanitic and hard with or without visible veins, and often an ovoid swelling above the pubis."

* * *

The treatment for the condition is operation which Charaka describes as follows: "This operation is for the surgeons and those conversant with surgical procedures. Open the abdomen with a suitable instrument on the left side and on a level, four fingers below the navel. After opening the abdomen examine the gut for obstruction or perforations. When found, wipe the gut with ghee and remove the obstruction by opening the gut and taking out any foreign material, if that is the cause. If the gut is found dead and not responding remove that as well. Then the opening in the gut—due to foreign body, resection or perforation—is to be closed by making big ants bite the lips of the wound in the gut. When it is found that the wound is well

and strongly approximated, the bodies of the ants are to be cut off and the intestines replaced in order and the external wound closed with sutures." This description may well resemble one taken from a modern text book if not for the curious method of using ants as absorbable clip sutures for the closure of the intestinal wound. It no doubt sounds fantastic and impractical to the modern surgeon but considering the accuracy of the description both of the clinical picture and surgical procedure one cannot resist the impression that the method of ant-clip suture is described by one who has at least seen it used.

The dates of Charaka and Susruta are matters of controversy. The year 750 A.D. is the latest possible, for by that year the Arabs had translated their works into Arabic; on the other hand, the Mahabharatha contains references to Charaka and Susruta and some scholars have put down the dates of Charaka and Susruta as about 1000 B.C.

* * *

A medical celebrity of ancient India whose period can be fixed with greater accuracy is Jivaka, the celebrated physician who attended on the Buddha. The legends connected with him throw a flood of light on the state of Indian medicine in the 6th century B.C. Jivaka was the son of a courtesan of royal parentage. He studied medicine at the famous university town Taxila. The story of his graduation is interesting. After seven years of strenuous apprentice-

ship he inquired of his teacher when his training would be completed and he would be considered fit to start practice of his own. In reply he was given a spade and asked to search for a yojana (7 miles) all round Taxila and bring back the plants that were useless from a medical point of view. Jivaka returned after a thorough search with the report that he could not find a single plant that was not useful for medical purposes. "Go", he was told by his master, "you have now in your possession the science of medicine." Thus commenced his career. Extraordinary were the cures he performed. Not only was he predominant in the use of drugs, but he was also an accurate diagnostician and a capable surgeon. Operations for volvulus of the bowel, intracranial tumours, Caesarean section, displacement of the liver performed by him are described while he was fully aware of the possibilities of psychological medicine. The earliest recorded instance of a physician safeguarding the reputation of his colleagues is the story of how Jivaka, when he had cured by operation a patient, attempted to show that the two physicians who had attended on the patient previously were both right although they had given diametrically opposed opinions of the case.

* * *

One legend connected with Jivaka is of special interest at present as providing the earliest reference to the use of an X-ray-like substance in the diagnosis of disease. One day Jivaka came upon a boy who was

carrying two faggots of wood. Jivaka observed that the internal organs of the boy were visible as if the insides were all lighted up. He immediately recalled that there was a tree the wood of which had the property of making the internal structures visible, and he offered to buy the faggots. As soon as the boy put the faggots on the ground his body became opaque. Jivaka took the pieces apart and found by trial that this phenomenon was due to two pieces of wood in the bundle and these he took away with him, returning the rest of the bundle together with the money to the delighted boy. It is said that he used these pieces of wood in the diagnosis of several obscure internal conditions which he cured by operation. This early reference to a substance which was used in the same way as a modern X-ray apparatus in the diagnosis of disease is of very great interest.

* * *

With the advent of Buddhism and its period of dominance it is supposed that the study of anatomy and surgery declined in India, but to compensate for this other branches of medicine advanced rapidly. Greater attention was paid to drugs. The doctrine of Ahimsa, the care of the sick and suffering became a matter of popular conscience. Hospitals were established all over the country and medicinal plants were extensively planted and made available to the people. Bird and animal sanctuaries were established and even hospitals for sick animals. These humanitarian activities were not confined to

India. During the reign of Asoka (273-232 B.C.) medical missions were sent to the friendly independent kingdoms of Southern India and Hellenistic Asia. Even such a modern practice as collecting vital statistics has been anticipated over two thousand years earlier. In the imperial capital, Pataliputra, during the reign of Asoka's grandfather Chandragupta (323-299 B.C.) according to contemporary writings of Megasthenes, the Greek ambassador, there was a Board for Vital Statistics and every birth and death had to be registered.

* * *

In Ceylon, medical science seems to have flourished from the earliest times. Public Health and State Medicine seem to have been specially favoured. In the description of the founding of Anuradhapura by Pandukabhaya (B.C. 377) it is given that five hundred scavengers were employed to clean the streets of the town while another two hundred were employed for cleaning the sewers, one hundred and fifty were employed at the cemetery to bear the dead. The city itself was well planned out and among other institutions were "in this place and that" lying-in-homes and halls for the sick. King Dutugemunu (B.C. 101) refers to eighteen hospitals he had established. King Buddhadasa (A.D. 341) was not only celebrated for his own medical and surgical skill but had established a highly organised system of state medical services with hospitals and physicians to serve both man and beast. The largest hospital described is of the reign of Parakrama Bahu the

Great (1164-89 A.D.). He had built a great hall which could contain several hundred patients and he endowed it with everything necessary. "To each patient he assigned a male and a female servant that he might be cared for night and day, and he prescribed the necessary diet, as well as various kinds of food. He also built many granaries which he filled, taking care to place therein everything requisite for physicians. He did everything in his power to support wise and learned physicians, well versed in all medical knowledge and skilled in the search for the hidden nature of disease." It is interesting to recall that the earliest clinical description of diabetes mellitus with the recognition that sugar is excreted in the urine is in a Ceylon medical work.

* * *

If we discount the theory that medical knowledge was specially revealed by Heaven to the fathers of Indian medicine, it becomes apparent that they could have come by their knowledge only through the scientific methods of observation, investigation and experimentation. The idea is prevalent that a rishi is a mystic who gets his knowledge by revelation, but the term really applies to

those who gain their knowledge by their own efforts. For this reason Buddha is called Maharishi as the chief of those who arrived at knowledge by their own unaided efforts.

As long as the spirit of free and unfettered scientific inquiry prevailed Indian medicine flourished. But in course of time it began to decline. The causes are many: foreign invasions, religious bigotry, intolerance and dogma, political subjugation and more important than all, the decadence of the scientific spirit and the stranglehold of excessive respect for authority. Susruta, Charaka, etc., became gods or rishis. All that ordinary beings could do was to learn faithfully what they had been taught as found in bad translations and faulty recensions, never subjecting their teachings to the tests of experience and proof. No original observations were to be permitted to challenge even the most absurd statement, provided it was found in an ancient book. When such an attitude became general all progress ceased and decadence set in, leaving it to other lands and other peoples to make the next advances in the upward progress of medical science.

—*"Ceylon Medical College Magazine"*.

I have taught you to believe not only because you have heard, but only when your consciousness has verified and accepted.—(*The Foundations of Buddhism*).

THE BLESSED ONE AS FARMER

SOW OF THE SEEDS OF SANCTITY.

BY BHIKKHU PIYADASSI.

In this dialogue, Kasībhāradvāja, the brahmin farmer, at first rebukes the Lord Buddha, not knowing His wisdom and compassion; but later he loves the Master, seeks refuge in the Triple Gem, leaves the world and becomes a perfect saint.

In the Eleventh year of His Enlightenment, the Master was dwelling at Dakkhinagiri at the village Ekanāla in the Magadha country.

At that time—as it was the sowing season—Bhāradvāja was engaged in ploughing. Then in the forenoon, the Blessed One duly robed and bowl in hand made his way to the place of ploughing and stood on one side for his alms. The farmer, who

at that time was distributing food, beheld the Blessed One standing for alms and spoke to Him in this wise:—

“I, O! Samana, plough and sow and thus earn my living. Thou too, Samana, shouldst plough and sow, and thus shouldst thou eat”. “Indeed Brāhmana,” said the Blessed One, “I do plough and sow and thus earn my living.” “We do not”, said the farmer, “see the Blessed Gotama’s yoke or plough or plough-share or goad or oxen.” “I too O Brāhmana” replied the Lord, “plough and sow, having ploughed and sown I eat.”

Thereupon Kasībhāradvāja, the farmer, addressed the Blessed One in a stanza in this wise:—

You acknowledge yourself to be a ploughman
And yet thy ploughing we see not,
Being asked as to Thy ploughing
Explain to us thy way of ploughing.

Then in Verse the Supreme Buddha gave response:—

*Faith is the seed, asceticism the rain,
Wisdom my yoke and plough;
Conscientiousness the pole, Mind the yoke-ropes
Mindfulness plough share and goad.
Restrained in deed, and restrained in word
Abstemious with food and drink
I made truthfulness the weapon to sever the weeds of heresy.
Nibbāna, the Highest Fruit, is indeed my Deliverance
Strenuousness is my beast of burden*

*That bears me to Nibbāna—the state of security
Without stoppage it goes
Whither having gone one grieves not
This is the ploughing
That yields the "Fruit of Immortality"
Having ploughed in this wise
One is delivered from all sorrow.*

Then felt the Brahmin a great joy and offered a bowl of milk rice to Lord Buddha saying: "A ploughman, indeed, is the Blessed Gotama. Thy ploughing bears the 'Fruit of Immortality'. Let, therefore, the Exalted One partake of this milk rice." Thereupon, the Lord said, "Good Brāhmana! it befits me not, nor is it the custom of the Tathāgata, who cherishes purity of livelihood, to eat what is acquired by the reciting of stanzas. All Enlightened Ones, O Bhāmana, do reject food thus offered. And as long as the Law of purity lasts, such indeed is the conduct of the Exalted Ones."

"To the supreme sage, whose 'Kilesas' (defilements) are destroyed and doubts set free, shouldst thou offer other food and drink. An incomparable field is this to the seeker of merit."

"Then, O Blessed Gotama!" said the Brāhmana, "to whom shall I offer this milk rice?" "I do not, Brāhmana, behold one in this world of Brahmās, gods and men, save the Tathāgata or a disciple of the Tathāgata, who could eat this rice and digest it. Therefore, O Brāhmana, shouldst thou drop this milk-rice in a place where there is no grass, or sink it in water where there are no

living things whose lives could be destroyed by the rice."

Accordingly the Brāhmana dropt the rice in water in which there were no living beings. And as it dropped into the water, it produced a noise "chit" "chit" and sent forth thick smoke such as does a ploughshare when it is heated, and thrown into water to cool. Then was the Brāhmana agitated to the extent that his hair stood on end. He now approached the Buddha and bent his head to the feet of the Blessed One and said:

"Excellent! O Gotama! Excellent indeed! The Dhamma has been expounded to me by the Blessed Gotama. I therefore, seek refuge in the Blessed Gotama, the Dhamma and the Sangha. Let the Lord admit me into the Holy Order and grant me ordination."

Forthwith, the Brāhmana was initiated and the ordination was bestowed on him. And before long the Venerable Bhāradvāja confined himself to the solitary life and by strenuous endeavour, heedfulness and intuitive wisdom attained to the Perfect Peace and enjoyed in this very life the "Final Fruit" of his religious endeavour—for the sake of which young men of noble families

rightly renounce home in exchange for the homeless life.

"Destroyed is the possibility of re-birth in the three worlds, the higher life has been fulfilled, done

is that which was to be done, nothing that should be done is left undone,"—thus he perceived, and the Venerable Bhāradvāja became an Arhant, a perfect Saint, a true disciple of the All Enlightened One.

BOOK REVIEWS

HOME AND VILLAGE DOCTOR—By *Dr. Satish Chandra Dasgupta*. Published by Hem Prabha Devi, Khadi Pratisthan, 15, College Square, Calcutta, 1384 Pages, Price cloth bound Rs. 5, leather bound Rs. 6.

It would be difficult to think of a more useful book for village uplift workers. It gives more than a mere elementary knowledge of the use of medicine and the general treatment of patients.

It begins with instruction in Physiology and Anatomy and gives a description of the most commonly occurring diseases, and of the medicinal remedies for and general treatment of same, such as nutrition, nursing and sanitation.

The author has well earned the gratitude of the social workers and of the general public, and we hope this useful

publication will gradually be introduced in all the villages in India.

ALAVAK YAKSHA VIJAYA—By *Gojendra Lal Chowdhuri*. Published by Jugal Prasad Chowdhuri, Calcutta, 16 Pages. Price As. 2.

This booklet tells the wonderful tale of a powerful goblin, a fierce man-eater, Alavak by name. The story is mentioned in the *Sutta Nipata* and composed by our author now in metre in the Bengali language. He paints in brief but elegant language the character of the demon and the Lord Buddha's patience and holy perseverance in overcoming him, which results in the final conversion of the monster, and thus the Kingdom of Alavi is saved. The book presents interesting and pleasing reading and will be enjoyed by its readers.

CORRESPONDENCE

Miss Elsie Briggs of Boston, U. S. A. has released for publication the following letter received from Mr. Dorrance Goddard, Thetford:—

"Since the passing of our father (Dwight Goddard) last summer my brother and I have tried to find some person or group to carry on his work. We have not been able to find the necessary combination of a person with the interest, knowledge, time and money. Several have appeared to be interested but lacked several of the essential qualifications. We have disposed of the farm and are confining our efforts to continuing the sale of the books which he published.

My father had hoped to start a Buddhist retreat or home but after several un-

fortunate experiences both in Thetford and in Santa Barbara had decided that this country was not quite ready for it.

"There are several Buddhist Churches in this country, the chief ones being in New York and Los Angeles which my father was in sympathy with their work—he rather regretted that they were dominated by Japanese and hoped to see a Church with a real Chinese "Master" at the head. There is a woman in San Francisco—Mrs. Miriam Salanave, Western Buddhist Bureau, 635 Divisadero Street who has spent many years in China, Japan and India studying and has absorbed what I feel is more the true essence of Buddhism. I believe that she could help you in learning how to best further your present interest."

THE RELICS

(A STORY)

BY FRANK R. MELLOR.

All names and persons mentioned in this narrative are fictitious and have no reference to any living person or place.

It was the sacred hour of eleven A.M. The two doorkeepers of the Hindustan Museum, stalwart ex-Guardsmen, smart in their blue and scarlet uniforms with each brass button polished until it looked like a miniature searchlight, were waiting on the edge of the wide, low pitched steps which lead from the pavement to the imposing facade of the imposing pseudo-Oriental building. In the vestibule the little company of commissionaires that kept dull but faithful watch o'er the dull but priceless contents of the museum, was drawn up for inspection between the swinging entrance doors and the lift. The Inner Doorkeepers stood ready at their stations. Two secretaries in correct morning dress with irreproachable linen and hair so heavily oiled and smoothly brushed that it rivalled the doorkeepers' buttons, stood on each side of the swinging doors ready to follow their chief in the imposing little procession from the swinging doors to the lift and thence to his office, there, as in duty bound, to assist him to discard his overcoat, hang up his shining hat and safely deposit his immaculately folded umbrella in its home in the shining hat stand.

As the sonorous bell in the stately pseudo-oriental clock tower which graced the east end of the pseudo oriental building chimed the second stroke of the eleventh hour, the large wrought iron outer gates were thrown back with a clash by the Outer Gate Keepers and a large, sedate, but highly polished limousine entered the spacious courtyard and crunched its way to the entrance steps, to be brought deftly to a halt alongside the curb, exactly opposite the centre to the entrance doors of the Hindustan Museum.

With the speed of a conjuring trick, the Doorkeepers, who had been standing at the correct position of attention, "thumbs in line with the seams of the trousers, etc.," deftly opened the car door and sprang back to their former position with such speed and precision that a passer-by turned and rubbed his eyes, uncertain whether he had seen anything or had not. With dignity, Mr. Cholmondeley-Majoribanks, (pronounced Chumley Marshbanks, but known to his friends, (if any) as "Bankey"), Managing Director of the Hindustan Museum, alighted from his car and ascended the broad, white steps, the Doorkeepers first saluting, then wheeling inwards and following at six steps distance. As Mr. Cholmondeley-Majoribanks arrived within one foot of the swing-

ing glass doors they were silently opened by the two Inner Doorkeepers, the Outer Doorkeepers halted, and, escorted by the Secretaries, Mr. Cholmondeley-Majoribanks entered the lift which stood with open doors awaiting him. With a clang the gates were closed and, with a whirr, Mr. Cholmondeley-Majoribanks was deposited swiftly and efficiently at the door of his palatial office on the first floor.

The business of depositing his hat, coat and umbrella, accomplished with neatness and precision, Mr. Cholmondeley-Majoribanks sat back in his comfortably padded chair. He was a tall dark man with sallow complexion, Roman nose, and large eyes. His black hair and bushy eyebrows were beginning to be speckled with white. Born of the ruling classes, he should have been the Governor of one of the Crown Colonies had not his father somewhat damaged his influence by appearing as co-respondent in a rather notorious divorce case, the costs and damages of which so increased the mortgage upon the family estate that the best he could do for his son was to obtain for him the choice between a prison governorship and the directorship of the Hindustan Museum. He chose the latter thinking he would perhaps mix in a better class of society and anyway that dead statues were better than live criminals. Experience proved he was right, for, owing to the advance of education in aristocratic circles, royalties and Indian dignitaries quite often made a tour

of the building and always complimented Mr. Cholmondeley-Majoribanks upon his undoubted power of organization and the efficiency of his staff. It was quite possible that one of them, in a post-lunch fit of benevolence, might dub him Knight of Something-or-other or Commander of Something-else, and for this he lived and worried his subordinates half out of their minds, for in his secret heart of hearts, his greatest sorrow was that he had not the right to write two or three capital letters after his aristocratic name.

After a short pause to allow the mind to concentrate itself upon the important business of the day, Mr. Cholmondeley-Majoribanks unlocked his handsome attache case and snapped back the silver catch. Having sorted out a medley of private letters, the next half-hour was occupied in dictating the answers with speed and efficiency, for be it said to his credit, Mr. Cholmondeley-Majoribanks had disciplined himself to the same state of efficiency which he insisted from his employees.

The last letter answered, Mr. Cholmondeley-Majoribanks leaned back in his padded chair. "Well, Mr. Smithson, anything else to-day?" he asked his senior secretary. "Well, Sir," replied Mr. Smithson with a deprecatory cough indicating the Junior Secretary, "Mr. Taylor would like to have the remainder of the day off if you could possibly spare him. The Diamond Sculls, Sir." "Oh certainly, Mr. Taylor, are you competing?" "No, Sir. But

the Old School . . ." "Ah, quite so ; quite so ; I may be there myself later. Off you go and remember me to your mother Lady Taylor." "Well, if that is all, I think we will inspect the galleries before I leave."

"I'm afraid there is one other thing," rejoined Mr. Smithson apologetically. "There is a strange letter from a Mr. Richard Merlin who seems to be connected with some sort of a Buddhist Society. It seems that we have the ashes of two Buddhist Saints exhibited in the Buddhist Room and he doesn't like it. "No! Why not?" "Er, Well, It seems, Sir, that they were very big pots in the time of the Buddha, and he thinks it sacrilegious that they should be exhibited as if they were stuffed rabbits. At least that's what he says."

"Sacrilegious-er-Sacrilegious! That seems rather a strong word, Mr. Smithson. Does it apply?"

"Well—I hardly know, Sir. They're not Christian ashes. Really, I hardly know."

"Ah, Well. Look it up and let me know to-morrow. Meanwhile write him "Regret, no change can be made. Convenience of the Public, etc. Now I'll make my tour of inspection."

The Daily Tour of Inspection as carried out by Mr. Cholmondeley-Majoribanks, was no mere matter of form, for the heart of a Regimental Sergeant Major or a Bosun of the Royal Navy beat beneath his well cut morning coat and the slightest trace of dust or disorder could not hope to escape his notice. To-day,

however, he seemed somewhat less vigilant than usual, for as he walked, the sound of his footsteps upon the highly polished floor seemed to spell the word, "Sacrilege".

As they were passing through the Buddhist Room, Mr. Smithson directed his chief's attention to a plain, ordinary show-case. "These are the relics Mr. Merlin wrote about, Sir." "Oh, are they," rejoined Mr. Cholmondeley-Majoribanks inspecting the contents of the case which consisted of a large vase and two grey stone caskets. "Hum, Nothing much to make a fuss about, eh? Then, with a start he turned to his secretary. "Eh, Mr. Smithson, what did you say?" "I didn't speak, Sir." "Are you quite sure of that?" "Quite, Sir." "Strange, I thought I heard you say Sacrilege." "Indeed, Sir, that is very strange indeed for I thought I heard you say the same word." "Dear, dear, very strange. Still you will remember that I gave you instructions to verify the word as connected with these relics. I suppose we were both thinking about it."

* * * *

That night Mr. Chalmondeley-Majoribanks had a very strange dream. He dreamed that under the bright moon and gleaming stars of a tropical night, he was digging for dear life into a huge mound of sun-baked earth which towered above him. Dig, dig, as hard as he was able whilst the sultry atmosphere and the dust almost stifled and the sweat ran into his eyes and half-

blinded him. But whenever the hole he was digging became waist-deep the sides fell in and he had to commence his task again. He woke with a start feeling aching and tired; and as he woke he heard a voice exclaim—*Sacrilegious*.

It was therefore a very irritable Managing Director who appeared at the Hindustan Museum next morning. Everything seemed to go wrong. One of the outer gates stuck and his car was delayed for at least ten seconds. It may have been the weather, a fine drizzle of rain was falling, but the Outer Doorkeepers' buttons certainly did not shine as brightly as usual. The Inner Doorkeepers also seemed to have lost some of their smartness, for the glass door did not swing open until Mr. Cholmondeley-Majoribanks had actually touched it with his hand. His Junior Secretary, in spite of his holiday up the river, appeared to be jaded and bilious and certainly was not as bright and intelligent as efficiency demanded. Fortunately Mr. Smithson, the Senior Secretary, saved the situation; he was as calm, punctilious and efficient as ever.

When his private correspondence had been satisfactorily disposed of, Mr. Cholmondeley-Majoribanks learned back and started to think ponderously. "Oh, er, yes. Mr. Smithson, did you look up that word? Hum, er, what was it? Oh, yes—*Sacrilegious*?" "Yes, Sir, I looked it up and I don't think it applies. The Dictionary says 'Profaning sacred things', and as these

ashes are those of heathens, they can't be sacred."

It was with a strange sense of relief that Mr. Cholmondeley-Majoribanks replied, "Ah, excellent, Mr. Smithson. Very close reasoning. I like that. And now we will proceed upon our tour of inspection."

Having travelled the stately galleries, filled with the boring treasures of wisdom of all ages, they arrived at last at the Buddhist Room. Perhaps it was the memory of his dream that made Mr. Cholmondeley-Majoribanks stop to gaze upon the relics. Turning to his Secretary he remarked in surprise, "Ah, I see you have had the bottom of the case covered with yellow material. I like that, for after all, at that early stage of the world's history, these people couldn't help being heathens; could they?"

Mr. Smithson was just as surprised as his principal, though his training as a secretary forbade him to show it. He might, of course, have claimed the credit by keeping silence, but the tradition of the "old school tie" forbade him to claim credit not rightly his. "Sorry, Sir, he replied, "but I didn't know anything about it."

"What a very strange thing," ejaculated Mr. Cholmondeley-Majoribanks. "Who could have done it? "Somebody had a bright idea, but they might have asked my permission." Turning to the Commissionaire in charge of the room, who was standing at attention at the correct military distance, just out of ear-shot where he could hear every word;

"Here you!" he called. The Commissionaire took three paces forward, clicked heels and saluted. "Yessir."

"Who placed this yellow cloth on the bottom of this case?"

"Begpardon sir. Not done during my tour of duty, Sir. You are the first people to enter the room since I came on, Sir."

"Strange," said Mr. Majoribanks. "Call the watchman."

In due time, which was his own time, the watchman appeared. He shambled up anyhow, for not even Mr. Cholmondeley-Majoribanks had been able to mould him into smartness; Trades Unionism and the Rights of Man burned in his bosom and besides he knew that if he was sacked, his Union would want to know the reason why.

"Don't 'no nuthink abaart, it," he said. "Not done when I was. Nuthink moved all night 'cept a big bat wot came in by the ventilator abaart midnight, an' 'e soon left."

"Strange, strange indeed," said Mr. Cholmondeley-Majoribanks. "Mr. Smithson, you must look into this. No, no, let the cloth remain. I consider it a very good idea."

On their way back to the office, Mr. Smithson had occasion to say, "Oh, bye the way Sir, I almost forgot to mention it; a letter came this morning from a Buddhist Society in Golders Green, saying that they strongly disapprove of the relics being exhibited. What shall I reply?"

"Oh, the usual thing. Valuable specimen of early Buddhist art, etc., and sign it yourself. I have no time

now. I shall be late for lunch. Oh, bye-the-way, are there any we would know amongst the members of the Society?"

"No, Sir. But it seems that these saints were quite good people. What would now be "County Families."

"Ah! Most interesting. In that case I'll sign the letter myself to-morrow morning."

* * * *

That night Cholmondeley-Majoribanks again dreamed strange dreams. Again he was digging in the sun-baked earth of the ruined tope, whilst in the distance a hyena laughed, followed by a chorus of yelping jackals. From a near-by village drifted the sound of a "tom-tom", played monotonously and adown the breeze came the undescrivable smell of the village bazaar. This time he attained his quest and there before him lay a large earthen jar containing the relics wrapped in a yellow cloth. With reverent care he bent down to raise it whilst Devas of the Air rained down golden flower petals upon him. His hands almost touched the jar when it vanished to re-appear as he arose. Three times he essayed to take the jar in his hands but always with the same result and then a low, sad, sweet voice murmured "All is illusion," and he awoke. For a short time he lay quiet in his bed in a state of bliss, still listening to that low sweet voice which echoed in his ears. Then, with a sigh, he arose as one emerging from a temple door.

* * * *

Again the arrival at the Museum ; the procession ; the dictation to his secretary ; but now, in a strange sort of way, things seemed different. The relics and the mystery surrounding them filled his mind even when engaged in other work. Mr. Taylor, who desired an afternoon off to attend a cricket match was curtly refused and ordered to check a catalogue of exhibits instead. There was a letter from a Buddhist Society in France asking that the relics should be treated with proper reverence, to be answered ; but the bulldog spirit would not allow Mr. Cholmondeley-Majoribanks to surrender, even when at the back of his mind he knew he was wrong. The letter was dismissed with the usual stereotyped answer, which he now began to know by heart.

Again the tour of the galleries. Again he paused and gazed at the relics, but this time not only did he know what to expect but longed to hear it. Again the low, sweet voice murmured, "All is illusion", and was followed by "It is, Sir," from Mr. Smithson. Turning fiercely upon his secretary, he said, "Mr. Smithson, who spoke those words?" "I was under the impression that you did, Sir," replied Mr. Smithson. "Though certainly your voice seemed strangely altered." "I have had enough of this nonsense," returned Mr. Cholmondeley-Majoribanks. "Get Jenki, the house detective and bring him to my office immediately. I'll settle this matter somehow or another."

Hardly had Mr. Cholmondeley-

Majoribanks seated himself in his office before Mr. Smithson arrived followed reluctantly by Mr. Jenkins, the house detective, very reluctantly in fact, for it was his dinner hour and having eaten his somewhat dry sandwiches, he had been on the point of setting out for the "Museum Arms" for the liquid part of his meal, when the unwelcome call came.

"Jenkins!" said Mr. Cholmondeley-Majoribanks, "I want you to go to this Mr. Richard Merlin (Give him the address, Mr. Smithson) ; find out all you can about him and ask him to come and see me here at any time he likes. Be very tactful and report to me here tomorrow morning."

The following morning Jenkins made his report. He had been to the address, a small villa in Clapham, in which Mr. Merlin rented two unfurnished rooms ; he had sent up his name and Mr. Merlin had sent answer back that he knew his errand and regretted that he was unable to see him. No persuasion could make him alter this decision. "And as I had not a search warrant, Sir, I could do nothing." "Did you learn anything about him?" "Yes, Sir. The landlady was quite open, Sir. She said he is a nice quiet old gent who never gives any trouble. Goes for a walk every morning whilst she does up his room, as is the custom. Reads, writes and meditates a lot. Has letters from all over the world and gives her little boy the stamps. Doesn't smoke, drink or eat meat.

Only peculiarity is that he sits a lot with his legs crossed and doesn't like it if she disturbs him then."

From that day until about three months later things resumed their usual easy flow at the Hindustan Museum. True, as Mr. Smithson said afterwards when talking to a friend, Mr. Cholmondeley-Majoribanks seemed to change somewhat. He grew kinder, more thoughtful and more silent, and less interested in Society's doings than he had been. Mr. Smithson also noticed that during his tour of inspection he always stopped for a few minutes to gaze at the relics. There he would stand silent and thoughtful and Mr. Smithson often fancied that he saw his lips move. Several times he glanced quickly at him as if to say, "Did you hear that", but he never asked the question. Then he would turn away as if with some slight effort, and resume his tour of the galleries.

A trickle of letters from India, Burma, Ceylon, Siam and other Eastern countries, arrived from time to time, couched in curious stilted English, but all with the same tenour, to protest against the lack of veneration with which the relics were treated. Mr. Smithson did not bother his chief with them, but handed them over to Mr. Taylor, who was highly delighted to have, for the first time in his life a little responsibility, and who saved the stamps for his younger brother's collection. But the pinnacle of his delight was when, in consequence of the watchman's complaint that a bat

entered the hall through the ventilator every night about mid-night, flew about there for a short time and than disappeared, he was given leave to climb about the roofs shot gun in hand, to track it to its lair. He shot several, but evidently not the particular one, for it still continued to annoy the watchman, who said it made his beer taste sour.

Then the great event happened which gave London something to think about for at least three days and puzzled Scotland Yard for much longer. One morning when making his tour of inspection accompanied by Mr. Smithson, Mr. Cholmondeley-Majoribanks, to his horror, discovered that the relics had disappeared. There stood the showcase, locked and in proper order, but empty. With a faint hope that they had been removed for cleaning, he turned to Mr. Smithson and asked the reason for their absence. Mr. Smithson did not know but asked the Commissionaire. The Commissionaire did not know where they were; noticed that they were not in the case when he came on duty. Thought they had been removed for cleaning. The Watchman knew "Nuffink 'ad moved all the blinkin' night 'cept that blinking' bat wot came through the blinkin' ventilator 'bout midnight and then went away agen'.

Scotland Yard was called in but could not find a single clue. There were no finger prints or footmarks and though the whole building was minutely examined, no trace of entrance or exit could be found.

For a time the watchman came under suspicion, "As if I'd steal the blinkin' things! I wouldn't give the price of a pint for the 'ole blinkin' lot ov 'em", but not the faintest trace of evidence could be found against him.

The detectives called upon Mr. Merlin with a search warrant. They found his landlady in hysterics. When she had gone up to his rooms that morning, she had found him sitting cross-legged; stone dead. The doctor who was called in said that he must have died of heart failure about midnight, and the coroner's jury brought in a verdict accordingly. There the matter ended: the relics had vanished without leaving a trace of a clue to their disappearance.

* * *

A month later, Mr. Cholmondeley-Majoribanks, whilst looking over an Indian Newspaper in his club, came across a paragraph which gave him cause for reflection. It appeared that a chowkidar or watchman, had been punished for neglecting his duty, which was that of guarding the Sanchi Tope, a circular mound near Bombay which is supposed to contain some sacred relics. His excuse was, that in the middle of the night, he was startled by a bright

light and saw a deva (spirit) bearing two stone caskets, fly straight into the centre of the mound as if it had been a common shot. He was so frightened that he ran away and dared not return to his duty.

The affair caused much comment in India and at one time it was proposed to excavate the Tope in order to find out whether there was any truth in the chowkidar's story. But there was a strong religious opposition to the Tope being disturbed, and so the matter gradually dropped.

That winter Mr. Cholmondeley-Majoribanks obtained special leave for the purpose of visiting the Sanchi Tope and studying Buddhist Archaeology in India. His wanderings led him further afield and he never returned to England; for shortly before his leave expired a letter was received at the Hindustan Museum, saying that he had entered the monastery of the Sacred Tooth and was now Brother Cunda of the Buddhist Sangha.

There with shaven head, wearing the yellow robe and living upon the alms of the charitable, he is perhaps happier than he was as Managing Director of the Hindustan Museum, hungering for social distinction and some capital letters after his aristocratic name.

Peace be to him and to all things.

"Of the three kinds of action", said Buddha, "the most heinous is not the word, not the physical act but the thought".—(*Majjhima Nikaya*)

THE STRUGGLE

By A. CHRISTINA ALBERS

Mighty are the Forces that surround us,—
Thund'ring warclouds ; flashing cruel lightning !
Crash on crash destruction sends its message
From the height or from the depth uprising,
While the red soil sobs neath writhing victims.
Nation against nation rising, sends forth
Hate and wrath into the whirling lifewave,
And behind these masses wild and cruel,
Still range fiercer Powers from dominions
Unseen by the eye, yet strongly potent,
Not of this world only is the struggle ;
It is combat between Spirit Forces,
Between Forces of the Light and Darkness,
Will Peace ever spread its glorious pinions ?
Yes, if Hearts will labour in the struggle.
Space is filled with element thought-woven.
Hear the Voice, to each of us the call comes.
Deep within the self of each lies Power.
Therefore let all send their sacred message,—
Thoughts of Peace unto the warring nations,
Looking upon all alike as Brothers,
And to all alike give loving peace thoughts.
Love and Light and Truth to all extending,
Erring Brothers upon Earth's dark highway,
Send forth tender thoughts in strength and firmness.
Force of Will with tenderness united
Builds a Power that is all-transcending.
Be unflinching in your daily efforts.
When the first Dawn, lifting night's dark curtain,
Floods with ruby the still dreaming lifeswave,
In those starry midnights, when the crescent
Sends its silver over brooding nature,
At all hours (to Truth all time is sacred),
Give your message,—let the murm'ring Zephyrs,
Let the fleeting clouds, the oceans bear it.
Join your thoughts with all of nature's Forces,
And behold, the Ether will be flooded
With such element as bringeth silence,
And subdues the crash of thund'ring weapons.
Ours the task, my sisters, Brothers, heed it,
Let us not neglect our holy mission.
Ours the task that mighty day to hasten
That will bring its Peace unto the nations.

THAILAND GOODWILL MISSION

The Thailand Goodwill Mission headed by His Excellency Captain Luang Dhamrong Navasvati arrived at Howrah on 12th October, Saturday morning. The members were received at the station by the Nawab of Dacca, Minister of Local Self-Government, the Chief Secretary to the Government of Bengal, several other local officials and by representatives of the Maha-Bodhi Society and the Bengal Buddhist Association.

Interviewed by the United Press, His Excellency said that though their visit was too short to take any impression about India, they received warm welcome everywhere both from officials and non-officials. Asked about their mission in India, His Excellency smilingly observed "The mission has been successful."

MAHA BODHI SOCIETY

The Thailand Goodwill Mission headed by His Excellency Capt. Luang Dhamrong Navasvasti paid a visit to the Maha Bodhi Society on Saturday morning. They were received at the gate of the Vihara by Sir Manmatha Nath Mukherji, President of the Society, Mr. D. Valisinha, General Secretary of the Maha Bodhi Society, Samanera Karuna (Thai Monk), Dr. U. N. Ghosal, Prof. Benoy Kumar Sarkar, Bhikkhu Seelabhadra, Mr. T. Vimalananda and other members of the Society including some Chinese, Burmese and

Sinhalese. Members of the Mission were garlanded by the Secretary.

At the shrine-room, Buddhist hymns were chanted by the Buddhist monks, which were very much appreciated. The visitors offered lotus flowers and lighted candles at the shrine.

Mr. Valisinha explained the significance of the paintings and gave a brief account of the relics of the Lord Buddha enshrined in the Stupa.

After the ceremony in the temple the Thailand visitors were presented with a full set of the publications of the Society consisting of about 30 volumes. Light refreshments were served, and after signing the Visitors Book, the party left the place.

BUDDHIST RELIC PRESENTED

A Buddhist relic, an emblem of friendship existing between India and Thailand, was presented on the afternoon of October 12 to the members of the Thailand Goodwill Mission by Mr. O. M. Martin, Chief Secretary, Government of Bengal, on behalf of the Government of India. The ceremony took place in the Indian Museum.

The relic, which was discovered in the Dharmarajika stupa, Takshila, consists of a steatite relic casket containing a small cylinder of gold. The cylinder contains some fragments of bone and ashes. From the

manner of its packing and from the position in which it was found by the Archaeological Department of the Government of India, it is considered to be an object of special value and holiness by the Buddhists.

His Excellency Captain Luang Dhamrong Navasvasti, on behalf of the Mission, expressed great satisfaction and gratitude at this gift which, he said, was the most valuable sign of friendship they could have received.

DHARMANKURA VIHARA

The cultural and religious ties which bind the two countries—India, the land of Lord Budha, and Thailand, the land of Buddhists, were recalled when His Excellency Captain Lung Dhamrong Navasvasti, the leader, and members of the Thailand Goodwill Mission, were met on Satur-

day morning by Buddhists in Bengal at the Dharamankura Vihara in Buddhist Temple Street. A reception was accorded to them on their arrival at the temple, by Dr. Aurobinda Barua and other prominent Buddhists.

An address of welcome was then presented to them on behalf of the Buddhist Association, the Dharma Viyaya Gana and the Nalanda Vidya-bhavan.

Captain Luang Dhamrong Navasvasti, in replying to the address, said that they would deem it an honour to take back with them to Thailand the expressions of goodwill and friendship of the Buddhists of Calcutta. He hoped that the Buddhist Associations in this country, which were doing good work in the realm of religion, would continue to prosper.



NEWS OF BUDDHISTIC INTEREST

A Vihara in East Africa.

News to hand from British East Africa give interesting accounts of the activities of Ceylon Buddhists living in that distant land. One of their chief aims is to propagate the Dhamma among the people of that country, and with this end in view they have decided to erect a Buddhist temple in Dar-esalaam, the total cost of which is estimated at Shs. 75,000. Their efforts to propagate the Buddha Dhamma in distant Africa are most gratifying and deserve the active sympathy and generous support of all Buddhists.

—*The Buddhist, Colombo.*

* * * *

The University of Nalanda.

The lofty idealism of the Nalanda University and the great missionary spirit of its scholars who went to different parts of the world and spread India's culture and civilisation were pointed out by Dr. Radhakumud Mookerji, Professor of History, Lucknow University, in the course of his special lecture at the Gokhale Hall on "The University, of Nalanda". Sir K. V. Reddi, the Vice Chancellor, presided.

Describing the Nalanda University Dr. Mookerji stated that it was a residential University and was situated about fifty miles from Pataliputra, the famous capital of India for several ages. The University flourished for

about five centuries and was really a research academy giving instruction in post-graduate courses. The chancellor was unique in his learning as well as in character. The University consisted of 8,500 students and 1,510 lecturers. The students were all entitled not only to free education, but also to free lodging, free boarding, free medicine and free clothing. So that, education in those days was thrown upon the State as a supreme national concern. The ancient Hindu State was more communistic in this matter than any of the democratic states in the modern world, as there was equality of opportunities afforded to all classes of people.

The gates of Nalanda were strictly guarded by men called Dvara Pandithas, who conducted the entrance examination and kept away students unfit for University education. About 80 per cent of those who sought admission into the University had to be refused.

Continuing Dr. Mookerji referred to the course of studies in the Nalanda University and stated that great stress was laid upon certain philosophical studies like the Yoga Shastras. Medical education was very popular and it was almost compulsory. The most important thing in the Nalanda University was that, despite the fact that there was diversity of opinions with controversies running very high, no friction or quarrel was found therein. In fact,

there was perfect harmony and the University exercised a great influence upon the whole life of the country.

Regarding the problem of employment for the graduates of the Nalanda University, the lecturer stated that the scholars, after their courses of study, went to foreign lands and spread India's culture and high civilization. The entire culture of Nepal and Tibet was built up by these scholars.

Concluding, Dr. Mookerji hoped that the present-day universities in India would be inspired by the lofty idealism of Nalanda, which was responsible for the civilization of many countries in the world.—*U. P.*

—*Hindustan Standard.*

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Sarnath Excavations.

Although the Archaeological Department took in hand the famous Buddhist site of Sarnath some four miles to the north, and carried on successful excavations for a number of years, it was not found possible to take up a site comprised within the limits of the ancient city.

As already inferred from the Sarnath excavations the zenith of prosperity in this region was reached during the period of the Gupta Empire (4th-6th Century), and it is amply illustrated by the profusion of small antiquities and objects of art such as terra cotta figures most of which are now preserved in the Bharat Kala Bhavan Museum in Benares City.

Several sculptures of the 11th-12th Century A.D. and a dated copper plate grant of the Gahadavala ruler Govindachandra in which is mentioned the Adikesava temple at the confluence of the Ganges and Baruna, are still standing on the site.

Unfortunately, the Archaeological Department appeared on the scene at a later stage when most of the brick walls and other standing structures in the upper levels had well nigh been removed, but the task of systematic excavation has been comparatively lightened so far as the buildings of the lower strata from the Gupta and earlier ages are concerned.

This work has now been regularly taken up, and it is expected that no further unauthorized work will be carried out here. Substantial and well planned buildings of the Gupta and Sunga times (1st Century B. C. to 5th Century A. D.) are now being unearthed, and it is expected that the Mauryan level will be reached before long.

—*The Statesman.*

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The Effect of Buddhism on Japanese Culture.

Buddhism has really given to Japan, besides its spiritual outlook, art, philosophy, literature, architecture, morality and many other things. The best way to see the influence of Buddhism on Japanese culture in its various manifestations, is to wipe out all the Buddhist temples together with their treasures, libraries, gardens, tales and

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romances of various sorts, and see what would be left in the history of Japan in the present life of the people. First of all, there would be no paintings, no sculptor, no architectural work, even no music, and no dramas. Following these also disappear others, such as, landscape gardening, tea-cult, flower arrangement, fencing and printing. The industrial arts to which Buddhism gave its first impetus would also vanish.

It was due to the initiative of indefatigable Buddhist monks who travelled throughout Japan in the early days of Buddhism for the propagation of their faith that the mountains were climbed, rivers bridged, the roads built, the fields tilled, the wells dug, the hot springs explored, the trees planted and the canals opened for irrigation. The travellers in Japan, even in the remotest parts of the country, can come across some regions in which Buddhist names are connected with old ponds or aged trees surrounded with the sacred straw road, or some curiously shaped stones, etc. The knowledge of Buddhism is, therefore, just as essential as the geographical knowledge of the country to all foreign visitors, however short their stay may be.

The love of nature which is expressed in the Japanese art, has been enhanced and given far deeper significance by Buddhism. What was a mere sensibility is now a most comprehensive and highly religious feeling for it, animate and inanimate. What is known as Kuyo (Pujain

Sanskrit) is one of the manifestations of such feeling. This is given both to persons and insentient objects. When it is applied to a person, now-a-days in Japanese Buddhism in making offerings it is in most cases material.

If Buddhism were, against its own nature, militant and aggressive, its spirit would have caused many religious wars, crushed many a system of primitive beliefs, mythologies superstitions and national traditions which are interesting and worth studying as records of human nature. The spirit of tolerance demonstrated on all sides and in every possible way by Buddhism and its followers was not a sign of weakness.

Buddhism is singularly noted for its broad-mindedness gentleheartedness and adaptability. It has a strong missionary spirit. It is self-asserting but being adaptable to any new conditions, its self-assertion is carried out without giving any offence to the cult and tradition of the people among whom it finds a new habitat. It does not attempt to attack or displace the state of affairs already in existence among the people. It quietly comes among them and is at home with them before long. Its march beyond the border of its birth-place had never been marked by violence or bloodshed. This has been true not only in its missionary movement but in its intellectual activities as well.

—A. K. M. Zakaria, *Ex-Mayor of Calcutta. "The Dawn of India."*

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Java in Asiatic History and Culture.

Everywhere we notice the simultaneous existence of Brahmanical and Buddhistic cults often tending to fuse into one another and producing peculiar images of Vishnu, Garuda, Ganesha, Siva, Buddha complex, Bhairava, etc., found in different parts of the Malay Peninsula. Interesting specimens of architecture and sculpture of Indian derivation have been found in Palembang (Sri Vijaya), in Jambi (Malayan) and in Tapanuli region in Padang Lawas, all in the vast island of Sumatra.

The most beautiful bronze image of Buddha was discovered at Kota Bangun near Muara Kaman in Borneo. It may rank with the best Buddha figures of Borobudur. Dr. Majumdar is inclined to postulate "a direct Indian influence in the case of the bronze Buddha figure of Kota Bangun and in the figure of Ganesha at Sarawak" (vide *Journal Str. Br. R. A. S.* Vol. 85, 1922). In the island of Celebes a fine bronze Buddha was found on the bank of the Karama river on the western coast. Dr. Bosch traced it to the Amaravati school of sculpture, for it can be clearly distinguished from the Indo-Javanese and Indo-Sumatran types. Dr. Majumdar is inclined to characterise this bronze Buddha image from Celebes as well as a similar one found long ago at Dong Duong in Champa (Annam) as belonging to the early Gupta period. He noted in his informing volume how even the far off islands of the Philippines have yielded some specimens of Indian icono-

graphy as early as 1820, a Siva image of copper was found on the island of Cebu which may be of Indian or Indo-Javanese affiliation.

The King was Cudamanivarman of the Sailendra dynasty supported a Buddhist temple at Nagipattanam (Negapatam) which was called Sailendra Cudamanivarma Vihara in an inscription of Kullo-tunga Chola (1084 A. D.), Rajendra Chola claimed to have conquered Kataha and Srivijaya" beyond the moving seas." In the 11th century the famous Bengali monk Atisa Dipankara spent ten years in Sumatra completing his studies in Buddhism before starting for Tibet. From these chance discoveries we come to be confirmed in our conviction that cultural relations between India and Indonesia continued, with more or less vigour, through centuries.

—Dr. Kalidas Nag, M.A., D.Litt.

"Calcutta Review."

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The Personality of Buddha.

"The more one studies the history of Buddhism, the more the personality of its founder stands out in an unusual splendour. The history of humanity contains no one who achieved such a transformation of the world as the Lord Buddha did, merely by the power of His Humanity. All other Teachers except Muhammad have called out devotion from their followers but by presenting to them a divine or semi-divine aspect. But the Lord Buddha spoke as a man among men, and yet called out of

them tremendous capacities for self-sacrifice and high endeavour.

One remarkable transformation which the Lord brought about was to take the Hindu ideals existing in his day and transform them till they revealed universal aspects.

In this respect, it seems to me, Buddhism shows itself decidedly superior to Christianity. In the Buddhist ethics, stupidity, or unawareness, ranks as one of the principal sins. At the same time people are warned that they must take their share of responsibility for the social order in which they find themselves. One of the branches of the Eightfold Path is said to be right means of livelihood. The Buddhist is expected to refrain from engaging in such socially harmful occupations as soldiering or the manufacture of arms and intoxicating drugs.

—Mr. C. Jinarajadasa. "*The Jaina Gazette*."

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The Buddhist Art.

"Indian art, instead of idealising man's physical and intellectual beauty, as Greek art did, tended to idealise rather his spiritual beauty . . . so much so that in the early days of indigenous sculpture, the sacred figure of Buddha was invariably represented symbolically, never in bodily form as in Greco-Buddhist sculpture".

Not to raise the vexed question of origin of the Buddha image, it seems clear that the early ban against Bud-

dha's figure-representation was due to definite canonical prohibition, which probably reflect Buddha's keen desire to guard against the danger of man worship. In later times the Indian spiritual ideal, so far from inhibiting the representation of Buddha, helped to produce the magnificent creations of Gupta and post-Gupta periods.

—*The Journal of Greater India Society.*

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Planning a New Town at Polonnaruwa.

A new Polonnaruwa, side by side with the ancient city, is being planned.

Early steps are being taken with this object in view so that a situation similar to that which has arisen in Anuradhapura where modern buildings have sprung up in the midst of the ruins of the ancient citadel, may not develop in Polonnaruwa.

The Ministry of Agriculture and Lands has, it is learned, referred the task of the planning of the proposed new town to the Town Planning Branch of the Local Administration Department. The Town Planner will work in consultation with the Irrigation Department.

The reconstruction of the Parakrama Samudra, or the Sea of Parakrama, which is now in progress, will open out 30,000-acres of irrigable land, thus drawing a new population to the area.

The Official Committee, which has been appointed by the Minister of Agriculture and Lands, to plan out the settlement of the land under this

scheme has drawn the attention of the Minister to the possibility of the same undesirable features of modern Anuradhapura manifesting themselves in Polonnaruwa, in this connection.

As the opening up of land under this vast irrigation scheme proceeds, boutique-keepers and other traders may find their way to the place and in the absence of planned development, a haphazard growth of new buildings may easily occur.

In view of such an eventuality, it has been decided that plans should

immediately be prepared for a new town.

It is learned that a sufficiently large site situated about three miles from Polonnaruwa, between the Railway line and the Parakrama Samudra, has been selected for the purpose.

It is high, unirrigable land and is quite suitable for the purposes of a town.

It is also proposed that the name to be given to the new town should in some way be associated with Parakrama Bahu the Great.

—*Ceylon Daily News*.

THE INFLUENCE OF BUDDHISM ON THE MAHABHARATA, THE GREAT HINDU EPIC

BY T. VIMALANANDA, M.A.

The Mahābhārata, the Great Epic of the Hindus is a store-house of information to all Indologists. To this Sanskrit poem belongs the honour of being the largest Epic in the world. It is developed in an atmosphere of war and romance ; but it never fails to throw light on the actual conditions of Ancient Indian society.

The central theme, as is well known to many, clusters round the fortunes of the five Pandava brothers viz., Yudhishthira, Bhima, Arjuna, Nakula, and Sahadēva, the sons of King Pāndu, and their common wife Drūpadi or Panchālī. They were dispossessed of their royal rights by their cousins, the Kauravas, sons of Pāndu's brother, Dhritarāstra. They ruled over the Bhārata tribe with Hastinapur as their seat of sovereignty. The Bhāratas are already mentioned in the Rig Veda as a war-like race. The home of the tribe at one time must have been the Ganges-Yamuna valley. A family feud in the royal house of the Kauravas leads to a bloody battle, a truly internecine struggle, in which the ancient race of the Kurus, and with it the family of Bharatas is almost entirely ruined. In the struggle, the Pandavas were helped by the Divine Prince of Dwaraka (Krishna). The main story

in the Mahābhārata seems to be based on a substratum of historical truth. The Mahābhārata which represents a collection of multifarious legends and discourses centring round a small nucleus had been already compiled in its present form. It is highly interesting to watch the development of this heroic poem ; within the course of a few centuries, an enormous mass of poetry accumulated round the principal story of the Kuru-Pandava struggle. This process continued uncontrolled from the dawn of the Great Epic up to this day. Fragments of other heroic legends, which are of quite, independent origin, relating to various famous kings of the past, found their way into it. Many of these episodes must have been originally very popular, being recited by minstrels as independent poems.

The more heroic songs grew in favour and the more popular they became, the greater the anxiety of the Brahmins to take possession of this literature and incorporate it into the Epic Poem. They had the rare quality of compounding this poem, which was essentially secular in origin, with religious elements favouring their social ascendancy. The Brahmins welcomed the popular epic as a convenient medium for the

propagation of their own doctrines. In course of time, Brahmins strengthened and consolidated their influence over the masses through the Mahābhārata.

The Mahābhārata was, nevertheless too much of a popular book. It was and it is the common property of all classes of people without distinction of caste, creed and rank. It is more of a compendium of narratives and dissertations than a single story in Epic-form with a particular aim of its own. The most remarkable part of it all is the intermingling of warlike heroic songs with highly coloured descriptions of gory battles ; and scenes with priestly dissertations upon philosophy, religion and law. There are portions in it which are full of edifying wisdom and of overflowing compassion towards man and beast.

With the rise and growth of Buddhism, the supremacy of the order of Brahmanism kept aloof from a rude shock. At first the established order of Brahmanism kept aloof from Buddhism. The growth and development of the Mahābhārata took place during a period in which Buddhism was rapidly gaining ground. The compromise was effected. The ever assimilating Brahmanism lost no time ; priests co-operated in introducing legends and episodes, some of which were essentially Buddhistic in origin. Side by side with Vishnu and Siva legends, Buddhist stories were taken in, under the garb of Brahmanism. The influence of Buddhism on the Mahābhārata is

more conspicuous in those legends, where there are sharp contrasts between the Brahmanical code of secular ethics on one hand and Buddhist morality and asceticism on the other. The spirit of Buddhism is to be traced in its attempts to vitalise the religious life of Indians by stimulating among them universal ideals and refining their religious and æsthetic sentiments. The Buddhist legends in the Mahābhārata are characterised by broader visions and deeper mysteries of which the origin cannot be ascribed to the Brahmins, who took part in the development of this great Epic. Buddhism made the flowers of religious sentiments bloom and gave the fruits of spiritual life to the Mahābhārata. A point to be noted in this connection is that in the Buddhistic portions a process of amalgamation and a spirit of tolerance are displayed.

There is a splendid dialogue between a father and a son in the Mahābhārata, which the former represents the view-point of Brahmanism and the latter that of Buddhism. A Brahmin, who took delight in learning the Vedas, had an intelligent son. This son, who had learned all things pertaining to salvation, morality and practical life and had an insight into the true nature of the world, spoke in this way to his father, who took delight in learning the Veda.

Son—"Since the span of human life is brief tell me, O wise father, what path a wise man should follow."

Father—"Start your life with Vedic lore ; after that being done, you should enter into a worldly life. Beget children to offer oblations to your soul ; and finally retire into the forest with a calm and dispassionate mind and meditate on Supreme Perfection."

Son—"O wise father, do you advise me such a life? Can a wise man conscientiously spend the greater portion of his life in formal studies and empty rites? This world is vexing and distressing. Robbers, though noiseless, are never at rest."

Father—"Tell me, O son ! how this world is vexing and distressing ; and who are the robbers never at rest? Tell me in plain language the meaning of your alarming speech?"

Son—"This world is vexing. Decay is an inherent quality in all living beings. Do not you see those robbers who steal away our lives? How can we really place our trust in anything of this world, when we know that death will overtake us sooner or later and rob us of all. Time is fleeting, and every passing night is but a step towards the grave. Verily death snatches away our lives as an unguarded lamb becomes a victim to a wolf. There is not a moment to lose. We should start practising the virtues now and in right earnest. If even we can finish to-morrow's work to-day we should do so. We can never tell what to-morrow has for us. Death is

stern ; he never compromises. Death foils our future dreams. Death is like an inundation which carries all before it,—the tiller of the soil, before he enjoys the fruits of his labour, the warrior ere yet he won the victory, and the house holder ere yet his duties are half completed."

"We all are subject unto his call. The infant newly born sees already Death loom up large before him. This human body is the favourite abode of diseases. Death dissolves the human body into its component parts."

"This being the ultimate end of human life, Oh father, how can my offspring after my departure from earth life save my soul from entering the realm of the ghosts by offering pious gifts?"

The Hatthipāla Jataka presents a dialogue which bears striking resemblance to the one just narrated. Here the father, the Chaplain of King Esukuri of Benares, visited his son and wanted to confer the kingship on him, since the King was without heir.

Father (Chaplain)—"As you know the kingdom is without an heir, and we are therefore unable to render to the country what is its due. We have therefore come to you to perform upon you the ceremony of sprinkling of water and make you king."

Son—"Oh my father, I want no royalty. I wish to renounce the world."

Father—"This is not the time to renounce the world. First you should learn the Vedas. Then enter into a worldly life, amass wealth, beget children and enjoy the bliss of life, and finally retire into the forest."

Son—"One cannot obtain truth by the study of the Vedas. Neither wealth nor sons can prevent the approach of old age and liberate us from the cycle of existence. As we sow in this life, so shall we reap in the next."

The King—"You have spoken the truth. Yet it is the desire of your aged parents to see their sons well established in life."

Son—"Yes, Oh King, your words would be true if you could make a covenant with old age and death to keep you young and prolong your life for centuries. But as it is, we are like pilgrims in a boat crossing a river to seek another shore, and we are constantly subject to sickness, old age, and death."

Now since Hatthipāla had refused the offer of the kingdom the King and the Chaplain approached the Chaplain's second son Assapāla.

Assapāla—"Why is the white-umbrella offered to me, since you know that I have an elder brother, Hatthipāla."

The King and the Chaplain—"Your brother has gone away, my son, to embrace the religious life."

Assapāla—"I care not to accept that which my brother has refused as unworthy. Fools, and they who are scant of wisdom, can-

not renounce this world; but I will renounce it. The pleasure of the senses is of a substance which crumbles and decays. They bring worries and hasten death. Sovereignty does not save us from *Samsara* and re-birth. For him no escape from pain and grief, who is caught in the snares of the senses."

They now approach Gopāla (third son).

Gopāla—"I desire to embrace the religious life; like a cow gone astray in the forest, I have been wandering about in the forest of '*Samsara*' in search of freedom from the fetters of life. I have seen the road by which my brothers have gone and by the same path will I go. Oh great King, never put off till to-morrow what ought to be done today; if you want luck take today by the forelock. There you stand, and even as I talk with you, disease, old age and death are approaching."

Finally they approached the fourth son, Ajapāla, and received a similar reply.

Ajapāla—"What is this you say? Surely death cores in youth as in age! On no one has Fate stamped the mark on either hand or foot, which will make him escape death in youth or old age. I know not the time of my death therefore I will renounce the world together with my brothers."

In the course of twelve years which the Pandavas spent in the forest

there happend many curious incidents, as for instance, the one described in the story in which a *Yaksha*, the presiding spirit of a tank, played a leading roll. *Yaksha* asked certain questions of which the following are noted here.

Yaksha—"What do the *Rishis* (sages) call constancy, and what is it that is known as bravery? What is the best bath? What is charity?"

Yudhisthira—"Steadfastness in the fulfilment of one's duty is constancy. Bravery is the control of the senses. The best bath is that which cleanses thought; but charity consists in offering protection to all living creatures."

Yaksha—"Tell me, O King, of what does Brahminhood really consist—of descent, of the way of life, of the reading of the Vedas or of erudition?"

Yudhisthira—"Listen, O *Yaksha*, Brahminhood is based neither on descent, nor on the reading of the Vedas, nor on erudition, but solely on a good life, of this there can be no doubt. A Brahmin must pay more attention to the ordering of his life than to all else, so long as his life is unimpaired, he himself is unimpaired, if his life is ruined, he himself is ruined. Those who learn and teach and meditate on the sciences, are fools, if they humour the passions. The wise man is he who does duty. A scoundrel, though he knows all the Vedas, is worse than a *Sudra* (untouchable). Though one

offers sacrifice but curb not his senses he is not a Brahmin."

The above passage is indeed very sound and like Buddha's definition of a true Brahmin. In the Sutta Nipata, there is a beautiful dialogue between two young men, *viz.*, Bharadvaja and Vāsetṭha, the former asserting himself as a Brahmin by birth, the latter maintaining that deeds alone make a Brahmin. Both the Brahmins approach Buddha. The Blessed One addressing Vāsetṭha remarked:

"And I do not call one a Brahmin on account of his birth or of his origin from a particular mother. He may be called *Bhowadi*, he may be wealthy, but he who is possessed of nothing and seizes upon nothing, him I call a Brahmin."

"Whosoever after cutting all bonds, does not tremble, has taken off all ties and is liberated, him I call a Brahmin."

"The man who after cutting the strap (enmity) the thorny (attachment) and rope (scepticism) with all that pertains to them has destroyed all obstacles (ignorance) and thus Enlightened I call him a Brahmin."

"Whosoever is being innocent, endures reproach, blows and bonds, the man who is strong in his endurance and has for his army this strength, him I call a Brahmin."

"The man who is free from anger endured with holy works, virtuous, without desire, subdued,

and wearing the last body, him I call a Brahmin."

"By penance, by religious life, by self-restraint, by temperance one becomes a Brahmin, such a one I call the best Brahmin."

The Questions of Milinda introduce a passage which appears akin to the Mahābhārata episode dealing with the questions of Yaksha for his descriptions as a *true Brahmin*. Here Nagasena gives his description of a true Brahmin.

Nagasena—"A Brahmin, O King, means one who cultivates within himself the highest and best of the excellent and supreme conditions of the heart. A Brahmin means one who enjoys the supreme bliss of ecstatic meditation."

In another incidental narrative in the Mahābhārata, a metaphorical explanation is given of one lost in a dense forest full of wild animals, etc., by Vidura, the Minister of King Dhritarāstra.

"The forest, O King (Dhritarāstra), is the *Samsāra* (cycle of existence). The beasts of prey are diseases, the hideous giantess is old age, the well is the physical body, the dragon at the bottom of the well is time, the creeper in the forest in which the man is caught is the desire for life, the drops of honey are the sensual enjoyments."

There can be no doubt that this parable is genuinely Buddhistic in origin. As to the parable, so with many other moral narratives of the Mahābhārata. One is rather inclined

to trace these back to the Buddhistic sources. Let us take the story of Sivi in the Mahābhārata, which relates how King Sivi cuts the flesh of his own person piece by piece and gives up his life, in order to save the life of a dove which was pursued by a hawk.

In the Sivi Jataka, King Sivi has decided to make the supreme sacrifice in his life; he repeats:—

"If there be any human gift which I have not made, be it even my eyes, I will give them now firmly and unafraid."

Sakka (the King of Gods) perceiving his resolution, thought, "King Sivi has determined to give his eyes to any chance comer, who may ask them of him. Will he be able to do it or not." He determined to go to him and try him; and he went there in the guise of an old Brahmin and was brought before the King.

"O Great King, in all inhabited worlds there is no spot where the fame of your munificent heart is not sounded. I am blind, you have two eyes. I have none, give me one of yours to me. I pray, then we shall each have one."

The King called the Royal Surgeon to the palace. He was taken aback by the King's order. But King Sivi had his own way. He finally made a gift of his eyes to the old Brahmin.

In the Mahābhārata, Vidura, Minister to King Dhritarāstra, filled a very important and distinguished position, giving advice to him on all serious and delicate matters. It was Vidura who foresaw what

was in store for the Kauravas. Vidura warned the king that a great calamity might arise from the *Game of Dice*. Dhritarāstra himself entertained this fear, but believed that he must let Fate have its own course. When the Pandavas were banished, Vidura counselled that the King should recall them from banishment and to effect a reconciliation with them.

Vidura Pandita Jataka brings to light a parallel anecdote, where a Minister also named Vidura, fills an equally eminent position and discharges functions of the same kind. He is Minister to Koravya King Dhananjaya as Vidura in the Mahābhārata serves as a minister under the Kaurava King Dhritarāstra. He, the Vidura of the Jataka Story, gives instructions concerning temporal and spiritual matters. He is far-sighted, possessed of a sweet tongue and great eloquence in discussing the law. When Koravya Prince grows up, and on his father's death assumes kingship, he rules righteously. There are many points of similarity between the Jataka story and the Mahābhārata regarding Vidura and his royal patron.

The Mahābhārata, originally a secular poem, commenced with the central idea, "*let the warrior defend and guard the people, let the priests beg, let the Vaishya (the people caste as it is called in the Mahābhārata) make money, and let the slave be a beggar.*" But the Brahmin-priest soon over-shadowed the other castes. The heroic element was thrown into the background. The priest came to

occupy the front rank and to be regarded as the repository of wisdom—*"A god in human form on earth."* There are numerous instances in this epic to show that people of all ranks must get up to pay homage to the Brahmin-priest. Thus the priest introduced a new morality replacing the old. *"The king is to be destroyed if he turns against the priest . . . the real power is priest's power, the king's power is nothing."* The Brahmin-priest with marvellous dexterity and astuteness tightened his control on society, and achieved more miracles than Moses could do with his Magic-wand. The Brahmin-priests in the epic wielded spiritual and temporal power, yet they had neither the strength nor the ability to make themselves into a political body. In the field of politics they were powerful in an individual capacity.

As has been already said the Mahābhārata developed into its present form in an atmosphere which became increasingly charged with Buddhist influences. Not only are there are ideas of renunciation, humanity and the impermanence of the world, which are fundamentally Buddhistic in the emphasis laid on them, to be found scattered in the Mahābhārata, but there are stories and legends well illustrating various human virtues, in the great epic of which parallels can be traced in Buddhist literature and which must consequently be regarded as having been borrowed from that source.

This shows the message of Buddha influenced the lives of millions of

Hindus indirectly. Hinduism slowly and almost imperceptibly dealt with Buddhism in an octopus-like manner. It grew definitely stronger in this process of drawing for its sustenance the life-blood of Buddhism. Although Brahmanism is to be reckoned as the most dominating force in the Mahābhārata, yet Buddhism can be recognised in it as playing a silent and important roll in moulding the social and religious life of the masses. Of course, there were, naturally enough significant interactions between these two creeds. Brahmanism was and is primarily and essentially a sectarian cult, with its local adherents, its retarded progress of social unity,

whereas Buddhism as we find in the great epic endeavour to broaden ideas on a universal basis. Brahmanism in the Mahābhārata by its inco-operation of Buddhists elements in it was able to influence the masses. But these Buddhist elements was deprived of the immediate and direct leadership of the Buddhists. Hence the loss to India was great because without the Buddhist background these ideas could not universalise the outlook of the Indians and produce social unity on an all embracing scale.*

*N.B.—Where translation of Texts have been given the author has consulted and read several reliable publications.



THE SNAKE.

A True Story.

By FRANK R. MELLOR

The village in which I hope to spend the few remaining years of my life, straggles its one street in a basin amongst the Devonshire hills. From my habitation, on every side I see hills wrapped in green fields and surmounted by clumps of trees, beyond which, on two sides, in far distance I can dimly see the brown tors of Dartmoor. On the third side the hill is so close that its miniature forest almost touches the wooden fence of my back garden and only the blue sky can be seen over the tops of the green trees. On the fourth side, again only the sky can be seen over the green trees, but from that side comes an impalpable sense of the nearness of the sea.

In joy at the beauty of the shining landscape and the transparent air, free from the smoke of London, such happiness was mine that I almost thought I might be one of those blessed beings who attain even to Nibbāna in this life. But, alas! I soon perceived that even in the midst of so much beauty, sorrow and suffering still abide.

After a day spent in peace in a rocky cave by the sea, three miles from my home, returning I had reached the remnants of the fourteenth century stone cross, which, like the village well in India, is the

focus point of my village, when I saw a group of youths of the "hobble-de-hoy" age, gathered around one who held up in his hand a small grass snake which he was torturing with the lighted end of a cigarette.

Exceeding peace had made me bold, and, going up to the lad I said, "Don't do that! It is harmless and it had done nothing to you." The boys laughed loud, showing their large well-kept teeth, but in no way resented my interference, though they made no movement of releasing the snake.

I suppose the spirit of my Master touched me, for now I spoke kindly and fluently. "I will tell you a little story if you will listen to me", I said.

"Aye, Zur. Go on!"

"You may have heard of the Buddha", I said. To my surprise, they answered "Es, Zur" though I can hardly believe that a knowledge of the Blessed One can have penetrated to this little Devonshire village.

"Well", I said, "he was a very wise and good man who lived five hundred years before Christ. One day he saw a group of boys torturing a snake, just as you are. Going up

to them he said; "Is it not true that none of you like pain?" "Yes sir", they replied. "None of us like pain."

"And is it not true", he asked, "that all of you dread death?" "Yes, Sir, we all dread death."

"Then should you not abstain from inflicting pain and death upon other beings? Let the snake go." And the boys freed the snake."

I do not know whether my lads thought me mad, but they grinned at each other in a sheepish sort of way, and the boy who held the snake, reaching over the fence, laid it on the grass in an adjoining garden, where it lay motionless, perhaps dead, perhaps shamming death in the manner of its kind.

And I went my way rejoicing.

PRAISE BE TO THE BLESSED
ONE, THE COMPASSIONATE
ONE, PERFECT IN WISDOM.



NOTES AND NEWS

No Tabulation of Castes and Sects.

The Editors have received from Mr. Har Bhagwan, Secretary, Jat-Pat Torak Mandal, Lahore, two circular letters one of which is concerned with the intercaste marriage bill, which has been introduced in the Central Legislative Assembly.

It is a happy sign of the time that this question is receiving vital attention, with the prospect of bringing it to a successful conclusion. Inter-marriages are bound to play an important part in the unification of the Hindu Race.

The other circular is regarding the coming Census in India. It says that the Government of India have, from an economic point of view, decided to omit the tabulation of caste and sex, but any province which wishes to have caste and sex tabulated, must make special payment for it.

While the Government of India considers the omission of castes purely from the monetary point of view, we Buddhists appreciate the same from humane point of view. India suffers today because her divisions into water-tight compartments. We expect that Hindu leaders will take this opportunity and erase it altogether.

The Golden Jubilee of the Maha-Bodhi Society.

As regards our approaching Golden Jubilee, we are glad to announce that our first circular letter, issued by Dr. Kali Das Nag, M.A., D.Litt., Secretary to the Golden Jubilee Celebration Committee, has brought good results. We have received many encouraging letters and also some donations from Burma and Ceylon, from Buddhists and Hindus. The Maharajadhiraja Bahadur of Burdwan, Sir S. Radhakrishnan, Sir C. V. Raman, Kt., Sir D. B. Jayatilaka, Kt., Senator U Thwin and Dr. Rajendra Prasad, Ex-President of the Indian National Congress are among those who gave us encouraging letters and full co-operation.

As has been already stated in the *Maha Bodhi*, we are bringing out a special Jubilee Volume, a chapter of which will form the history of the Society from its inception to the present day. The life of its founder the late Sri Devamitta Dhammapala will be given. We would request those of our friends, who are able to do so, to send us whatever information they can particularly of the working of the early part of the Society. This help will be acknowledged by the Jubilee Committee.

We invite collaborators from all parts of the world, since the event is an entirely cosmopolitan one and

while we thank those who have already helped us with donations, we would invite others to do likewise, since the expenses involved are likely to be heavy.

* * *

Mr. Rajah Hewavitarne.

Mr. Rajah Hewavitarne, a prominent member of the Maha Bodhi Society of Ceylon and nephew of the late Sri Devamitta Dharmapala, has been elected by the Ceylon State Council as Acting Minister for Commerce and Trade during the absence of the Honourable Mr. G. C. Corea who is at present in India as a delegate to the Indo-Ceylon Trade discussions. Mr. Hewavitarne is an experienced business man. As a Director of the firm of H. Don Carolis and Sons Limited has proven his ability in the commercial field. His vast experience enables him to well fill the post to which he has been elected.

* * *

Pandita W. Sorata Maha Thera.

A very learned Bhikkhu from Ceylon has arrived in Calcutta, viz., Pandita Bhikkhu W. Sorata Maha Thera, till recently Vice-Principal of the Vidyodaya Oriental College, Colombo. This Institution is the premier seat of learning in Pali Buddhism or the Theravada School in Ceylon. It may be recalled in this connection that the Late Dr. Satis Chandra Vidyabhusana, Principal, Sanskrit College of Calcutta, studied Pali in this Institution. Pandita Sorata won the Travelling Scholarship of the Government of Ceylon.

The object of his coming to India is to make a comparative study of the various Indian systems of thought. He is the author of a number of books on the classical literature of Ceylon. He expects to remain in India for three years. A Bhikkhu of high intellectual attainments, he will no doubt be a valuable asset to the Society in India.

* * *

His Excellency Tai Chi Tao.

We offer a most cordial welcome to His Excellency Tai Chi Tao, member of the State Council and President of the Examination Yuan of the Chinese National Government, who has arrived in India as the Head of a mission to promote Indian and Chinese cultural relation. Coming soon after the memorable visit of His Holiness Tai HSu, His Excellency will further advance the cause of Sino-Indian understanding. We are glad to announce that His Excellency has accepted the Maha Bodhi Society's invitation to preside over the Mulagandhakuti Vihara Anniversary on the 15th November. We wish the mission a successful tour in India.

* * *

The Thailand-Good-Will Mission.

The Thailand Good-Will Mission has been here and gone. The members of the Mission were all Buddhists. Although they did not come in the interest of Buddhism direct, they did not fail to visit these places of Buddhist historical interest, which were within easy reach on their tour.

The Party were entertained by His Excellency the Viceroy of India, at Simla, India's summer capital. In reply to the Viceroy's speech, the leader His Excellency Damrong Navasvasti referred to the cultural relation existing between India and Siam, which showed itself in various fields, viz., art, architecture and language, which latter contained numerous Sanskrit words.

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Dr. A. Barua M.A., Ph.D., Bar-at-Law.

Our friend and collaborator Dr. A. Barua, M.A., Ph.D., Bar-at-Law, has been appointed by the Calcutta Corporation as its Education Officer. Prior to this he was a member of the Bengal Legislative Council. He is a prominent Buddhist from East Bengal, and has successfully held distinguished offices. Wherever he has been, he has worked for the cause of the Bengal Buddhist Community. He is a man of high principles and fearless character, and never shrinks from the performance of his duty where principles are involved. He is now entering a field in which all communities are concerned. There is no doubt that he will justify the confidence placed in him.

* * * *

Our Distinguished Visitors.

Two of the most eminent Sinhalese Buddhists of Ceylon, the Hon'ble Mr.

D. S. Sennayaka, Minister of Agriculture, and The Hon'ble Mr. S. W. R. Dias Bandaranayke, Minister of Local Self-Government, Ceylon, are in India and are expected to be present at the 9th Anniversary of the Mulagandhakuti Vihara at Sarnath where they have kindly consented to address the audience on behalf of the Sinhalese Buddhists of Ceylon.

These two gentlemen have been sent to India by the State Council of Ceylon in the interest of a trade pact and also to solve the question of the status of the Indian immigrant labourers in Ceylon.

According to Press accounts, they have completed the major portion of their mission by conferring with High Government Officials as well as with Indian Leaders, whom they have acquainted with the Ceylonese view-point and the general situation of the case.

While we are not directly concerned with the secular mission of our distinguished compatriots, we however, feel, that these two gentlemen, being at the same time true representatives of the Buddhists of the Island, will by their visit and their activities in India make these two countries forget their small differences and thus bring them more closely together on a cultural basis.

We wish them every success and we send with them to our Island home a cordial greeting from the Maha Bodhi Society.





HIS EXCELLENCY TAI CHI TAO,
President, Examination Yuan of the Chinese National Government who presided
over the 9th Anniversary of the Mulagandhakuti Vihara.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

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BUDDHISM AND OTHER FAITHS

AN UNPUBLISHED ARTICLE OF THE LATE VEN. SRI
DEVAMITTA DHAMMAPĀLA.

The great sermon called the Mahā-padāna Sutta in the Dīghanikāya is of extreme importance for the student of Aryan psychology in that it discusses the causes that led to the renunciation of the Bodhisatva for the realization of the grand goal which brings unchanging peace and happiness from renewed birth and death. The student of metaphysics starts with the question who made this earth, and the stars and the sun and moon, and further asks "what am I, whence did I come and after death whither shall I go to?" The metaphysicians of ancient India

belonged to different schools. Each school gave a different explanation, and the consequence was there arose conflicting schools, each one maintaining that its conclusions were right and others wrong. India was free from the curse of religious intolerance. Consequently there was no Inquisition to punish seekers after Truth. This was the great glory of India.

The theory is advanced that the Brahmanas came to India from some place in Central Asia. If this theory is accepted Brahmanism falls into the category of alien religions. Jainism repudiates all connections with the Brahman idea. It is said

in the Jain scriptures that the foetus of the future Mahāvīra was first placed in the womb of a Brahmani, but the future Saviour of the Jains felt that the womb was corrupt, and wished a transference, whereupon it was removed therefrom and placed in the womb of a Kshatriyāni. On this account the hostility of the Jains towards Brahmins is very strong. The future Saviour of the Jains was of princely origin and when he was young he left his home and went into the forest and began to practise austerities of the most severe kind. His goal was asceticism, and he preached the ethics of asceticism and nakedness as the ultimate aim of life.

The Vedas are only for the Brahman priests. They became the eaters of the food offered to the gods. They elaborated rituals and feasts and sacrifices for their own gain, and framed mantras for recitation to bring blessings on the king. Through the king they got their livelihood. The blessings included wealth, sons, bullocks, wives, the conquest of new territories etc. The Vedas were divided into three sections and each Veda was given to a particular gotra of Brahmins. The three Vedas are the Rīg, Yajur and the Sāma. The fourth Veda is the Atharva which was considered unfit for the Brahmacharis to recite because it dealt with necromantic rites and sexualism. The Vedic studies were forbidden to the Sudra class which was considered unfit on account of its servile position. The privileged classes were the

Kshatriyas, Brahmins and Vaishyas, who were called Dwija, because they were allowed to read the Vedas. The rite of initiation was instituted, and the Brahman, Kshatriya and Vaishya were initiated in their youth. At birth every one was a Sudra, after the initiation, the sacrificial thread (yajñopavita) was given by the teacher, and thenceforth the boy becomes a Dwija, that is twice-born. The profession of the Sudra was to serve the higher three castes, of whom the Kshatriya was to rule, the Brahman to perform sacrifices, and the Vaishya was to follow trade. The elaborate rituals demanded also sacrifices, and the kings had to build great yajña sālās (sacrificial halls) to perform the ceremonies, and in these halls was done the slaughtering of bulls, cows, heifers, goats, etc., by the sacrificing priests. Throughout the Gangetic valley millions of animals were daily and annually slaughtered to satisfy the priests and their gods. The priests said that the sacrifice of the animal removes the sins of the people, and the soul of the slaughtered animals were born in heaven. There is a beautiful sutta in the Majjhima Nikāya called the Bālapandita wherein the Buddha enumerated the different species of animals in categorical order, and He said that there was a species of animals which lived being nourished by human excreta. In order to describe the method the Blessed One pointed out to the sacrificial Brahman running hither and thither, inhaling the perfume of the sacrificial feasts, with the cry "now I

shall eat, now I shall eat". Herein is the Pāli passage: "santi bhikkhave tiracchānagatā pāpā gūṭha bhakkhā, te dūratova gūṭha gandham ghāyitvā dhāvanti "ettha bhuñjissāma, ettha bhuñjissāmāti, seyyath āpi nāma brāhmaṇa ahutigandhena dhāvanti "ettha bhuñjissāma ettha bhuñjissāmāti, evameva kho santi bhikkhave tiracchānagatā pāpā gūṭha bhakkhā te dūratova gūṭhagandham ghāyitvā dhāvanti ettha bhuñjissāma ettha bhuñjissāmāti."

In ancient India there were a sect called the Lokāyatas. They reasoned about things of this world only. They wanted to know who created the world. There were also the Diṭṭhadhammanibbāna vāda sectarians who found pleasure in sensuous enjoyment. Some of them took pleasure in the joys produced by the practices of Dhyāna.

Readers of the Upanishads may have noticed the different conclusions arrived at by the different schools following the Upanishad philosophy. One important fact disclosed by the study of the Upanishads is that the Brahmans had to go to the Kshatriyas to receive instructions on the subject concerning the ultimate goal of life. The ego philosophy was not known to the Brahmans, and the Kshatriyas were the possessors thereof. The Brahmans had their own theology, they could recite the mantras, and nothing more. The philosophy of the Bhagavat Gītā was also enunciated by a Kshatriya. The Brahmans were not the deliverers of people from *sansāra*. For that they had to

go to the Kshatriyas. All India to-day looks upon the Kshatriyas for their spiritual salvation. Rāma, Kṛishṇa and the Buddha are the Saviours of the Aryan race. The great law giver Manu was also a Kshatriya. It is said that the very sacred gāyatri was composed by a Kshatriya Rishi, Visvamitra.

The Satapatha Brāhmaṇa is a theological compilation without a word of sober thought. About these theological writings, the translator of Satapatha Brahmana Professor Julius Eggeling says "for wearisome prolixity of exposition, characterised by dogmatic assertion and a flimsy symbolism rather than by serious reasoning, these works are perhaps not equalled anywhere." The priestly hierarchy of India killed the intellectual and rational aspirations of the Aryan people. Everything was sacrificed for their own sacerdotal interests. They weakened the solidarity of the nation by their caste distinctions, and the teeming millions of India were reduced to mere hewers of wood and drawers of water to the priestly caste. Slavery of the most absolute kind was ordained. They created their own god with four limbs, and they made the god with legs of clay, only his mouth was pure, and from the mouth came the Brahman class! The sudras were eternally degraded. A greater political blunder was never made by any other people. The holy land of India was by this political blunder made the hunting ground of the alien vandal. Brahmanism triumphed but

at what cost! But their triumph was short lived. The Brahmans succeeded in weakening the body politic of Indian people. The kings were duped by the cunning of the priests. The backbone of the country was weakened, and when the Arab iconoclasts entered India they found the people dead without any sign of life. The sudras were outcastes, they had no interest in the land of their birth. They found the Brahmans in power, and the Brahmans found that the invaders did not believe in their mantras, and the mantras could not protect them from the invader's sword. They could dupe the sudras, but they could not dupe the Arab iconoclasts, and India fell never again to rise, and for a thousand years India lies enslaved. The Brahmans came into power with the decline of Buddhism, and they used the power with diabolical ferocity against the sudras. The Brahmans succeeded in destroying Buddhism, but they opened the gates of India for the invading alien who did not respect their dogmas. The religion of *ahimsā* which forbade the destruction of life the Brahmans destroyed, and Nemesis took revenge in bringing a nation from Arabia that preached destruction of everything that was sacred to the Brahmans. Mercy was dethroned by the Brahmans but curiously they had to welcome the advocates of destruction.

The Blessed Tathāgata came to re-establish the religion of the previous Buddhas. They enunciated the ethics of purity, and brother-

hood and the people were all united. The Brahman priests brought animal sacrifices into the arena of religion. They made religion synonymous with destruction, and instituted the purushamedha and asvamedha sacrifices, and duped the kings. The asvamedha sacrifice was known to the ancient Massagetæ about whom Herodotus wrote: Milk is what they chiefly drink. The only god they worship is the sun, and to him they offer the horse in sacrifice; under the notion of giving to the swiftest of the gods the swiftest of all mortal creatures." Book I, chap. 216.

When the priest and the king co-operate there is no salvation for the people. There is the story of the Brahman purohit who advised the king that he, with his queen, should accompany the purohit to the forest and spend some time in practising austerities. The king with his queen escorted by the purohit went into the forest, and took the cow and the calf with them. They lived on milk. They divided the milk of the cow in this wise: the milk of one teat the king was to drink, the milk of the second the queen was to drink, the milk of the third teat the purohit was to drink, the milk of the fourth teat was to be converted into ghee and offered to the fire god; and the calf had to starve.

All religions with the exception of the Tathāgata Dhamma are destructive. Certain religions teach asceticism, certain religions teach the ethics of hedonism. Ascetic religions teach self mortification. That ethic which teaches asceticism ordains the

mortification of the body. Now giving pain to the body is condemned by the Tathāgata. That religion which enunciates the ethic of giving pain to others is also despised by the Tathāgata. That religion which teaches to take care of the body and also not to give pain to another is what the Tathāgatha did praise. He who helps others and gives pain to self is characterised by the Blessed One as being partially good. It is good to help others; but why should you give pain to your body, and the ethic of self-mortification is condemned by the Blessed One. He despised the individual who give pain to another. The way of wisdom that He pointed out expects that one should not neglect his body but also work for the welfare of others. That is the noble ethic. The pagan religions teach that destruction is good for the happiness of self. The pagan religions declare that God created the animals as food for man. The Aryan religion of the Blessed One enunciates the sublime ethic of reciprocity. That which I do not like let me not do to another. I do not like that I should be put to pain by another, let me not therefore give pain to another, and this is the foundation of progressive religion. This should be the ultimate goal of man, and this is the religion that the Blessed One proclaimed to the Aryan people of India. So long as this religion flourished in India so long there was unity and love among the people. But when priestly dogmatics triumphed love went

out of the land and discord came, and the people became disunited, and India fell. The Brahmans preached the unnatural religion of differentiation and unprogress, and kept with a closed fist that which they considered as useful for their use only, and left the teeming millions in utter darkness. The Brahmans had not come to know the immutable laws of nature operating in manifold ways. They were blinded by the pride of their mantras and did not care to look deep into the manifold causes that are operating. They cultivated the ego idea to its uttermost extent, and pride was their weapon, and by their priestly cunning adopted methods which were beyond the province of the ordinary world. Moreover they practised the utmost worldliness and enjoyed the comforts of the body. They enacted laws of the most revolting kind to oppress the so-called low castes. They cajoled the reigning Kshatriyas by their flatteries and tergiversations. How to soothe the king was their one idea. Had the kings stopped the sacrifices the priests would have come to their senses; but the rituals they instituted were so grand that the kings were forced to adopt them. Of course the Brahmans were clever enough to tell the king that on the sacrifices depended the permanency of his life and of his kingdom. Kingly selfishness was in harmony with the priestly selfishness. The king and the priest united for their respective gains. To have an idea of the utter selfishness of the priest

one has only to read the priestly codes like Manusmṛiti, and Grihasūtras of Apastamba, Asvalayana, Gobilya, Gautama, etc. Europe too had similar periods of darkness in the medieval times when power was in the hands of the Popes. Concentrated power in the hands of an oligarchy will only last so long as the masses of the people are enveloped in ignorance of the laws of human progress. For nearly seventeen centuries the powers of darkness kept Europe in ignorance. The ceremonies of the church were elaborated, terror was infused into the minds of the people by means of theological weapons, hells were made to order, purgatories were created, and a permanent soul was introduced into the body which could be bound and liberated by order of the priest. The complex psychological laws operating in the universe were unknown to the priests, and the sensual life prevented them from going deep into the operating causes. Power was in their hands; sensuous enjoyment they were experiencing, and their muddleheadedness prevented them from making an effort to discover Truth. The Asiatic superstition which had its origin in Palestine gave the Roman priests a hold on the people, and ruthlessly did they use it for their own gain. The blood of the martyrs to the cause of enlightenment at least brought strength to the cause of Truth. The sufferings of Galileo, Bruno, and others were not in vain. The writings of Voltaire and Rousseau

were helpful in opening the eyes of the masses, and they desired for a change. The united silent will of a whole people has its influence, and Europe was able to extricate from the trammels of priest-craft. The theological influence decreased, but a new religion arose in the form of political diplomacy, which worked throughout the nineteenth century in enslaving the weaker races of less civilized countries. Theology joined hands with diplomacy and the two combined kept Europe under the clutches of the capitalist. Mammon became the god of Europe, and the diplomat the high priest of mammonism. The capitalist exploited the working classes and Europe was no better in her moral progress. Then came the discoveries in the realm of physical science. The scientist by his inventions helped the capitalist to exploit, and the adventurer was helped by the diplomat. Religion and righteousness were pushed into the background, the services of the adventurer and the politician were brought into use by the capitalist, and the world suffered for a hundred years. The laws of economics and righteousness were violated for the gain of a few, and the hydraheaded monster of Taphā (greed) created manifold desires in the mind of Europe, and the devastating War which terminated in November, 1918 was the result. In India caste and religion under the Brahmanical hierarchy prevent the people from making progress towards psychological independence. In Europe

politics, science, and capitalism keep the people from making progress towards individual freedom. Russia was under the will of one man, and all happiness of the community was sacrificed for the happiness of one individual. Czardom was throttled to death. In Germany the will of one despot was made supreme, and the emperor dominated as no oriental despot did in the past. The supreme expression of the will to power enunciated by Nietzsche found a fertile soil in the emperor, and where is he to-day?

The Catholic emperor of Austria, also an expression of the imperial ego, the stronghold of Catholic sovereignty has also vanished. The selfishness of man has no limit. The Huns penetrated India in the third century and destroyed Aryan culture. The Arabs penetrated Buddhist territory in Central Asia and Gandhara and destroyed the religion of the Buddha. Mahmud of Ghazni entered Indian territory and laid waste the vast country, and his successors followed him in their vandalic career, and the civilization of India, about which Herodotus, Megasthenes, Strabo and Hwen Tsang wrote, perished to the great loss of human progress. These vandals had no religion, and neither believed in righteousness nor justice. They only loved power and sovereignty, and to gain that end they invoked the tribal god. To enslave a nation, to keep it in ignorance are both bad. The slave loses his power of thought when he finds his freedom gone.

The slave holder and the king who will not let other people enjoy the freedom of independence are associates of the slave, and they live in an atmosphere of poisoned debauchery. They can never have the bliss of peace. The will to power politically planned brings destruction in its trail. Nothing is permanent. Mahmud of Ghazni plundered India and carried the booty to Ghazni and embellished his city, but another plunderer came and sacked his city, and destroyed everything that Mahmud had built from the Indian spoils. The plunderer never thinks that a greater villain than he might come. Both Mahmud and his destroyer were Moslems. They did not care for religion, they wanted power. That was the ultimate goal of their life. Jesus had no place to lay his head on, but the successor of the fisherman lives in a palace guarded by soldiers in regal style. The archbishops live in palaces. Religion based on renunciation has no place in their consciousness.

Religious life means a life of self abnegation. *Sabbepi kusalā dhammā nekkhamma dhātu* says our Lord, the Buddha. From the root element of renunciation all good things proceed. Truth is not to be found in drinking saloons, brothels, turf clubs and places of amusement. By renunciation the mind is prepared to receive truth based on righteousness. Happiness and peace are the ultimates of a religious life. The realization of supreme permanent happiness is only for the godly. Pagan religions asseverate that god with a

big G. God is all love and all merciful, and yet they say that he sends men to an eternal hell where there is fire and brimstone. If he is all powerful and all love and omniscient where was the necessity for an eternal hell. Truth is one and infinite. There can be no two eternal realities. According to pagan teleology God is eternal as well as his opponent, the Evil One. Therefore there is an eternal conflict between God and the Evil One. The Evil One has his own kingdom and he rules it with the co-operation of the God who sends the greater part of his creation to the kingdom of the Evil One. The Bhagavatgītā also speaks of an eternal hell. Pagan religions spoke of saviours, but the saviours were all killed. When the general is killed who is there to lead? Where was the necessity for this god of paganism to have created at all when he knew that it was going to be a failure. The misery that he gives to the world is his own, and from him proceeds evil, and yet the devil is blamed by the muddleheaded followers. What was god doing before the creation, and where did he rest before he created the heavens? He could not have rested on nothing. The pagan god is like the snake that swallows its own progeny. He creates, he destroys and he suffers and repents, and then disappears. The gods exist only for a time. The god, the created has disappeared, the god that talked to human beings in their savage condition has gone. The ancient Babylonian god Marduk has ceased to

exist. The God of the Egyptians, where is he now? Jupiter, Zeus, the God of Horeb, Sinai, the God that talked with Moses, Ezekiel, Jeremiah, Jonah, Balaam, Isiah, Micah, Nahum and Zephaniah have ceased to speak. Some say that the gods have disappeared on account of the increasing evils of mankind. The Jews killed their own prophets because the latter failed to prophesy correctly. They were always looking to their God and their prophets, and were rebellious always.

The Chinese never looked to divine interference, and they are the most industrious of all peoples. The people of India were full of religion, and yet they never adopted the savage methods of destruction for expressions of opinion regarding religion. The savage races had no religion of their own, and when they had received an alien religion they stuck to it with tenacity. Intolerance is always to be found in the narrow minded. The religious persecutions adopted by the protagonists of paganism in other lands where monotheism prevailed were unknown in India, except the local persecutions which were conducted for political reasons. The noble edicts of the great Emperor Asoka breathe a sublime spirit of perfect tolerance, and instead of acrimony love was introduced.

A religion that will be welcomed by all kinds of races was for the first time preached by the Sakya Prince of Kapilavastu. He did not discover truth by means of magic, nor did He adopt the methods of the

charlatan to impose on the people foolish ideas regarding divinity. To a god everything is easy, but when a god does foolish things the people have every right to have his methods condemned. Brahmā was formerly the god of the Aryan people, but he was sent into exile by the council of gods for his untruthful behaviour. The Vedic gods have all disappeared. The Prince Siddhartha by utmost exertion and renunciation of all kinds of pleasures, and undergoing the most rigid austerities discovered Truth. He did not invoke gods and bibles, and logic, and miracles to help Him in His great quest. He did not depend on others but by His own effort discovered the secret of the noble middle path, which leads to wisdom, the extinction of passions, to cessation of evil desires and to Nibbāna. For the first time in the history of the world love came to dwell on earth and the door to immortality was left open for all to enter. During the six years that He was going through austerities He met ascetic and brahman who were engaged in speculative search after the unknown, and as Leader and Chief in the world of gods and men He proclaimed the four Noble Truths and the thirty seven principles of supreme wisdom. In the evening of the fourteenth day of the month of Vaisākha, two thousand five hundred and seven years ago, He sat at the foot of the Great Tree of Wisdom—the Bodhi Tree—that stood on the bank of the river Neranjarā, near Uruvela, now known

as Bodhgaya, facing the East, determined never to get up till He reached the condition of Omniscience, and at the first watch of the night He obtained the divine knowledge of looking back to the distant past, and in the middle watch of the night He received the divine eye of looking to the future, and in the early dawn of the full moon day, illumination came whereby He discovered the Great Law of Cause and Effect, the effulgence of whose brilliance outshone the radiance of a thousand suns, and He sat for seven days enjoying the bliss of emancipation. He discovered the cause of sorrow, misery, suffering, that rebirth was due to Ignorance and unsatisfied Desire. In His own mind He formulated the scheme of salvation and for His own happiness He plunged into the Ocean of Truth and observed the operations of the twenty four laws of cosmic evolution. In a simplified form taking the whole cosmic process of the past, present and future He showed how the human being through Ignorance continues to evolve ceaselessly ideations (*sankhāras*); ideations producing conscious cognitions (*viññāṇa*); the sum totality of cognitions producing sense feelings, perceptions and ideations in coalition producing changing form (*nāma-rupa*); and this *nāma-rupa* producing the bases of sight, hearing, smelling, tasting, tactuality and consciousness (*salāyatana*); and this *salāyatana* producing reciprocal contact (*phasso*); and *phasso* producing the threefold feelings (*vedanā*); and this *vedanā*

producing desire (*tanhā*) for further sensations in the form of *upādāna*, which are fourfold, *viz.*, clinging to sensual practices (*kāma*) or to ascetic austerities (*śīlabbataparāmāsa*) in the hope of gaining heaven, or clinging to religious theories (*diṭṭhi*), or clinging to one's phantom ego (*attavāda*); and this *upādāna* producing a womb (*bhava*) of productivity in the planes of sensual pleasure (*kāma*), or in the higher heavens (*rūpa*), or in the pure plane of consciousness where no materiality exists (*arūpa*); and this *bhava* becomes the basis of evolution of the five *skhandhas* for rebirth (*jāti*).

In this chain of dependent causes we see the rebirth of the human being in the form of the five *skhandhas*, and these five *skhandhas* from the moment of conception to the time of death are going through a series of continuous changes, subjected to disease and decaying years. For two consecutive moments the human being does not retain an absolute identity in either sensations, perceptions, ideations, or cognitions, and the physical frame is changing every second. There is nothing in this body which is permanent. It is the abode of disease, germs, microbes, hookworms etc. Where is the man who can say "this body is mine, and I will that it must not be subject to ills, and old age must not come?" Only the insane might think that the body is permanent. In the ancient days pagan thinkers held to the belief that the body remains in a state of permanency after death. The belief in

resurrection made people to build pyramids and to embalm the dead bodies. The body dies but the thoughts live. *Rūpaṃ jirati nāmagottaṃ na jirati*, which means *rūpaṃ*, the body, *jirati* decays, *nāmagottaṃ* name, *najirati* decays not, says the Blessed One in the *Samyuttanikāya*.

It is a good thing to examine the lives of religious prophets so that we may know what claims they have to receive the homage of thinking people. The greater part of the world act like the insane. They fight, quarrel, covet other's property, destroy, kill and do all kinds of mischief. Alexander, the Macedonian, the great conqueror conquered many countries, but he could not conquer his passions, and he died at the early age of thirty in Babylon, a victim of alcohol. Krishna, the hero of the great Mahabharata War, advised Arjuna to fight and that he would have his help, and he became the charioteer of Arjuna, but the war ended in the complete destruction of the two royal families, and Krishna himself was eventually killed. Jesus came to save his own people, the Jews, but his own people did not want him, and they betrayed him and he was nailed to a tree by the Roman authorities as a political conspirator. Confucius was a political moralist, he wished to guide the ruling prince in good government, but when he failed he left the state in sorrow and became an exile. Moses having murdered an Egyptian fled to Arab, and there in the wilderness found the deity of the Mt. Horeb, who commanded

him to deliver the people from their slavery and lead them on to the promised land, but he died before he was able to reach the destination. Among world Saviours the Blessed One is the only One that made the Great Renunciation. When Devadatta in attempting to kill Him hurled the rock from the summit of the hill, the Blessed One only extended pity towards the cruel man. When Devadatta sent the infuriated elephant to kill Buddha, the Blessed One made the solemn utterance that no god, man or animal can kill a Buddha. By love He subdued the beast.

The ultimate aim of life as enunciated by the Buddha is different from the views expressed by other religious founders and reformers. The other religious teachers speculated about God and a sensual heaven. Religious thinkers of ancient India did not wish to be reborn in a sensuous heaven, and they aspired for the higher realms where consciousness exists without coalescing itself with any one of the sense organs. The religious devotees who lived in the forest independent of the rituals of the priest practised the science of yoga. They lived the celibate life and practised austerities in the hope of arriving at the *ekagrata* state whereby consciousness was brought to a fixed point. By this means the spiritual celibate arrived at a stage of illumination which gave him power over certain forces of nature whereby he could experience certain sensations of a supernatural kind. It is interesting

to read the *Brahmajāla Sutta* where a detailed explanation is given referring to the sensations experienced by the *sramāṇas* and *brahmanas*. The ultimate aim of the Bodhisatva Prince was absolute permanent bliss, while other religious devotees did not aim so high. What the Bodhisatva aimed at was the complete cessation of sensations and perceptions with only consciousness existing in a state of infinite radiance. This is called the *Nirodha samāpatti* state which is only possible for the Arhat and the *anāgāmi* on this earth. For seven days a continuous enjoyment of bliss undisturbed by sensations and perceptions is the result of the *nirodha samāpatti* state. The layman living the householder's life cannot reach this high stage of holiness. But a layman who is a celibate (*Brahmachari*) living the spiritual life of holiness may attain it. Such a layman has to destroy the five fetters, *viz.*, the ego idea of a spiritual separate entity living inside the body (*sakkāya-ditthi*); abnormal ascetic habits in the hope of getting rebirth in a heaven (*silabbataparāmāsa*); having a sceptical mind concerning a future world, showing doubt regarding the omniscience of the Buddhas, the truth of the Dhamma and the holy character of the Sangha; and doubt of the Great Law of Cause and Effect (*vicikicchā*); hatred, illwill, anger, enmity, etc. (*paṭigha*); and desire for the enjoyment of sensuous pleasure (*kāma*) on earth or in the sensuous heavens. The mind of the *anāgāmi* is that of a babe. He has

no desire for wealth, he may carry on a trade or engage in some kind of craft, but the desire for making profit he will not have. He takes what is offered to him, and demands no price. He makes no differentiation between man and woman, in fact the sex differentiation has vanished from his mind, and all desire for sensual contact has disappeared from his mind never again to reappear. Who created this world, whether there is a soul inside the body, or whether the soul is different from the body, or whether they are identical, whether there was a past or whether there will be a future—these speculative questions do not enter his mind. He knows the working of nature's immutable laws; he knows there was a past, and there will be a future; he knows the body dies, and the sensations and perceptions are due to the activity of the sense organs, and that these operate in the sensuous heavens, and when the mind is withdrawn

from these attractions the heart is made radiant. He rises above the region of the muddleheaded gods and angles. The ultimate aim of the Bodhisatvas, whether they be of the Hīnayāna, or Pratyekayāna or abhisambodhi mahāyāna, is the same.

Anything created cannot last permanently, and the creator who creates material things also comes under the law of impermanency. The Brahmā of the Indian monotheists also arrogated to himself that he was the Creator; but the Buddha opened his eyes and showed him that before he was born the cosmic process existed, and Brahmā was convinced of his arrogance and ignorance. The nations that believe in mere matter and a permanent soul have also ceased to exist. Among the ancient races the Aryan Indians alone continue to exist because in India are born the Buddhas who enunciate the immutable laws of Love and Wisdom.

HAPPINESS AND PEACE THROUGH RELIGION

BY BHIKKHU NARADA

Happiness is a relative term, and is a mental state. Where real happiness is, there is perfect peace.

Real happiness is not to be defined in terms of wealth, children, honours, or inventions. If such possessions are misdirected, forcibly or unjustly obtained, misappropriated, or even viewed with attachment, they will undoubtedly be a source of pain and sorrow to the possessors.

So-called happiness of the ordinary man is merely the gratification of some desire. No sooner the desired thing is gained than it begins to be scorned, and we crave for yet other varied pleasures. So insatiate are worldly desires.

According to the ordinary man the enjoyment of sensual pleasures is his greatest and only happiness.

We are fascinated by beautiful forms, musical sounds, sweet-smelling odours, delicious tastes, and soft contacts. There is no doubt a kind of momentary happiness in the anticipation, gratification, and retrospection of such fleeting pleasures, but, strictly speaking, these are only a prelude to pain.

Amidst all pleasures and amenities of life that the world could provide, we would not be happy and peaceful if our minds would be obsessed with attachment and hatred. These two

mental states are the cause of many a crime and world unrest.

Could there be peace and happiness to those millionaires and kings, not to mention the common folk, when they may at any unexpected moment be a victim to a random bomb that may mercilessly be dropped from sky above. What happened, for instance, to the King of Belgium and Queen of Holland? What happened to the helpless Emperor of Abyssinia? What happened to poor Albania on Good Friday?

Today we are not safe even if we are confined to formidable fortresses and castles, defended by powerful armies. As long as we are bound by attachment, hatred, pride, vengeance, and other hankerings, we are neither safe nor happy.

A boil cannot be cured by merely cutting it off with a razor. The inherent impure blood will produce more and more boils. The root cause should be investigated and eliminated to effect a complete cure.

In the same way any conquests, victories, or warfare will not put a stop to the boils that may arise at unexpected moments in disconcerting strength. The root causes have to be eliminated in order to secure perfect peace and happiness. This could be done mainly through a religious

awakening, and not by so-called veneer civilisation.

At times millions of worthy lives are mercilessly destroyed for the sake of maintaining a principle or upholding a *religious* belief.

If intelligence and education alone could produce real happiness and peace, then Europe would surely be happier and far more peaceful than at present. Instead of converting their powerful resources for the good and happiness of mankind, most nations are devising ways and means to kill their own fellow-beings and to destroy their works of art for the sake of Imperialism and national honour or for the sake of so-called civilization through retaliation.

Does wealth, on the other hand, tend to make us happier either? If so, millionaires would not think of committing suicide.

A poor labourer who is contented with his humble home, his faithful wife and obedient children is at times leading a far happier and more peaceful life than a rich man who hoards up wealth and yet discontented and is worried by the extravagant ways and manners of his fashionable wife and disobedient children.

Of the Buddha it is said that on one occasion He was spending a night in a forest, lying on a couch of leaves spread on a dried muddy ground, exposed to the piercing cold winds. A wealthy young man seeing Him thus questioned Him whether He was happy there. To which the Buddha replied—"It is so, young man ; I live happily. Of those who live happily in the world, I also am one."

The Buddha was happier than the richest man who sleeps in the most comfortable couch as His mind was free from all taints.

Worldly treasures are impermanent, but transcendent treasures like confidence, morality, shame and fear to commit evil, sacred learning, generosity, and wisdom are imperishable. They redound to one's real peace and happiness.

Conquests do not lead to happiness either but to eternal sorrow and hatred. The conqueror is always hated, and the conquered always live in pain. Hatred never ceases by hatred but by love.

King Dhammasoka, whom H. G. Wells calls the greatest of kings, and the second greatest personage the world has seen, could have drenched the world in blood and become a Universal Monarch. But after the Kalinga war the Lord Buddha's teaching of Loving-kindness touched his heart. He was full of shame at the fruits of imperial ambition and sheathing his mighty sword, he devoted all his time, energy, and wealth to conquer his own self, the greatest of all conquests. Becoming a true follower of the Buddha he established peace and happiness amongst all his subjects and others by propagating the peaceful message of the Buddha.

"All men are as my children", says the king in the Junagaḍa Edict, and Ahimsa, that golden precept, became the keynote of his conduct.

"Of me the earth should be comforted. From me she should receive only happiness not sorrow", wrote the good king on rock, and today the

world finds solace in his merciful message.

At this most critical moment we are convinced more than ever that true peace and real happiness cannot

be obtained by materialism, but by a sincere religious awakening, by the shunning of all evil, by the doing of all good, and by the cleansing of the heart.

FOUR-FOLD REBIRTH

By DR. C. L. A. DE SILVA

Four-fold rebirth comprises birth (1) in a state of misfortune (*apāya paṭisandhi*); (2) in a state of fortunate sense-experience (*kāma sugati paṭisandhi*); (3) in *Rūpalōka* or Form sphere (*Rūpāvacara paṭisandhi*) and (4) in *Arūpalōka* or Formless sphere (*Arūpāvacara paṭisandhi*).

(1) A single rebirth to a state of misfortune is as follows:—that class of consciousness called investigation accompanied by hedonic indifference (*upékkhāsaḥagata santirana cittaṃ*) and resulting from immoral conduct in the past becomes reconception or the very commencement of rebirth, at the moment of descent, on the plane of misfortune. Thereafter it becomes the life-continuum or sub-consciousness (*bhavānga*) and, becoming at the close of life a redeceased consciousness, is cut off.

Apāya paṭisandhi is rebirth-consciousness in the four planes of misery, to wit, the plane of misery (*nirayō*), the animal kingdom (*tiracchāna yōni*), rebirth among *Pētas* (*pettivisayō*) and the host of the

Asura demons (*asurakāyō*). The rebirth-consciousness is only one and that is the immoral resultant known as investigating consciousness accompanied by hedonic indifference, which becomes the life-continuum or sub-consciousness (*bhavānga*) as well as redecease (*cuti*).

(2) But when that class of consciousness called investigation accompanied by hedonic indifference results from moral conduct of indifferent nature, neither decidedly bad, nor good unalloyed (*kusalavipāka upékkhā saḥagata santiranāṃ*) in the past, it proceeds on the plane of happy sense Experience by way of rebirth, life-continuum and redecease, in the case of human beings who are born blind, deaf, dumb, asexual, hermaphroditic, congenitally deformed and the like, as well as in the case of the Earth bound degraded Asuras who are born blind and the like.

The Eight great resultant kinds of consciousness take effect in every case by way of rebirth, life-continuum and redecease, on this plane of for-

tunate sense-Experience *viz.*, the world of human beings and the six Dévalōkas.

These nine classes are comprised under rebirth on the plane of fortunate sense-Experience.

The ten modes in the foregoing are reckoned together as rebirth on the plane of Kāmaloka (sensuous sphere).

There is no fixed limit to the duration of life in beings reborn to misfortune in the four planes of misery, in human beings and degraded Asuras. That is so, because they are destined to live there so long as their reproductive kamma lasts. Some depart from planes of misery after seven days and others cannot escape therefrom till the lapse of even a kappa (aeon). In human beings, too, there is no fixed limit to their duration of life. In the present era, if one were to be very long-lived, it would be about a hundred years, or a little less or more, but would never reach 200 years. The duration of human beings in Jambudīpa is stated to descend sometimes to a period of ten years and to ascend sometimes to an asankheyya, an incalculable period. This conspicuous and wide difference is occasioned by immoral and moral conduct of a progressive order.

The life term in the case of the Dévas called the Four kings (cātummahārājikā) is 500 celestial years, that is to say, as men reckon years, 9,000,000. One day and night in cātummahārājikā Dévalōka is equivalent to 50 years in the world of human beings. 30 such days are

equivalent to one month and 12 months are equivalent to one year.

The life term of the thirty three Dévas (Tāvatisā) is four times the amount of cātummahārājikā. In them the life term is twice double. 100 human years are equivalent to one day and night in Tāvatisā Dévalōka. 30 such days and nights are equivalent to one month and 12 such months are equivalent to one year. 1000 such years in the duration of life of Tāvatisā Dévas, which is equivalent to 36,000,000 human years. By "twice double" is meant, double the celestial day as measured by 50 human years as well as double the celestial term of life as measured by 500 celestial years. Thus, a celestial day in the Tāvatisā Dévalōka would be equal to 100 human years, and the life term there is 1,000 celestial years or as measured by human years 36,000,000. And this is exactly four times the 9,000,000 human years of the Cātummahārājikā.

The duration of life of the Yāmā Dēvā is again four times the life term of the Tāvatisā. 200 human years are equivalent to a day and night of Yāmā Dēvā, 30 such days being equivalent to one month and 12 such months equivalent to an year. The life term of Yāmā Dēvā is 2,000 celestial years which is equivalent to 144,000,000 human years. And this again is four times the 36,000,000 human years of Tāvatisā.

The duration of life of the Tusitā Dēvā is again four times the life term of the Yāmā. 400 human years are equivalent to a day and night of the

Tusitā Dēvā, 300 such days being equivalent to one month and 12 such months equivalent to an year. The life term of the Tusitā Dēvā is 4,000 celestial years which is equivalent to 576,000,000 human years and that is four times the life term of the Yāmā.

The duration of life of the Dēvā who rejoice in their own creation (Nimmānarati) is again four times the life term of the Tusitā Dēvā. 800 human years are equivalent to a day and night of the Nimmānarati Dēvā, 30 such days being equivalent to a month and 12 such months equivalent to an year. The life term of these Dēvā is 8,000 celestial years which is equivalent to 2304,000,000 human years and that is four times the life term of the Tusitā Dēvā.

The duration of life of the Dēvā who make others' creation serve their own ends (Paranimmita vasavatti) is again four times the life term of the Nimmānarati Dēvā. 1600 human years are equivalent to a day and night of the Paranimmita Dēvā, 30 such days being equivalent to a month and 12 such months equivalent to an year. The life term of these Dēvā is 16,000 celestial years which is equivalent to 9,216,000,000 human years and that is four times the life term of the Nimmānarati Dēvā.

(3) The resultant consciousness of first Jhāna belonging to Rūpālōka or Form sphere (Pāthamajjhāna vipāka cittaṃ) takes effect on the plane of first Jhāna by way of rebirth, life continuum and redecease. The plane

of first Jhāna consists of the three realms of Brahmā's retinue (Brahma-pārisajjā), Brahmā's Ministers (Brahmapurōhitā) and Mahā Brahmā.

In like manner, resultants of the second and third Jhāna take effect on the plane of second Jhāna by way of rebirth, life-continuum and redecease. The resultant consciousness of the second Jhāna (Dutiyajjhāna vipāka cittaṃ) possesses greater force than that of the first, for it is devoid of the gross factor of initial application (vitakkō). But, however, it is not very much weaker than that of the third Jhāna (Tatiyajjhāna vipāka cittaṃ). Hence, the resultant consciousness of both the second and third Jhāna give effect to rebirth on the plane of second Jhāna. Here the resultants are reckoned according to the scheme of five Jhānas and the planes according to the scheme of four Jhānas. The second plane consists of the realms of Brahmā of minor lustre (Parittābhā), of infinite lustre (Appamānābhā) and of the radiant (Ābhassarā).

The resultants of fourth Jhāna (Catutthajjhāna vipāka cittaṃ) take effect on the plane of third Jhāna by way of rebirth, life-continuum and redecease. The plane of third Jhāna consists of the three realms of Brahmā of minor aura (Parittasubhā), of infinite aura (Appamānasubhā) and of the Brahmā full of steady aura (Subhakinīhakā).

The resultants of fifth Jhāna (Pan-camajjhāna vipāka cittaṃ) take effect on the plane of fourth Jhāna by way of rebirth, life-continuum and redecease. The fourth plane consists of

the realms of Brahmā of great reward (Vēhapphalā), of unconscious beings (asaññasattā) and those of the five Pure Abodes (Suddhāvāsā) viz., (1) the Immobile (Avihā), (2- the Serene (Atappā), (3) the Beautiful (Sudassā), (4) the Clear-sighted (Sudassī) and (5) the Supreme (Akanitṭhakā).

But for beings attaining the unconscious realm there is re-birth only of material form. And the material form, having lived for a period of 500 Maha Kappas, redeceases and is re-born in any of the lower planes of existence. Either in the four planes of misery or the seven planes of sense experience, according to circumstances, by virtue of an immoral or moral Kamma done in Kāmalōka anterior to that which was conducive to the development of fifth Jhāna which resulted in re-birth in the realm of unconscious Beings.

Thus, there are six modes of re-birth in Rūpalōka or Form Sphere.

Among these the life term of Brahmā in the realm of Brahmā's retinue is one-third of an Asankheyya Kappa, that of Brahmā's Ministers half an Asankheyya Kappa and that of the great Brahmā an Asankheyya Kappa. The life term of the Brahmā in the realm of those of minor lustre is two Mahākappa, those of infinite lustre is four Mahākappa and those of the radiant is eight Mahākappa. The life term of those in the realm of Brahmā of minor aura is 16 Mahākappa, those of infinite aura is 32 Mahākappa, and those full of steady aura is 64 Mahākappa. The life term of Brahmā in the realm of those of great reward

and of the Unconscious Beings is 500 Mahākappa, those of the Immobile 1000 Mahākappa, those of the serene 2000 Mahākappa, those of the beautiful 4000 Mahākappa, those of the clear-sighted 8000 Mahākappa and those of the supreme 16,000 Mahākappa.

(4) The resultants of the first stage of Arūpalōka Jhāna developed from Infinity of Space (Ākāsānañcāyatana), the second stage developed from Infinity of Consciousness (Viññānancāyatana), the third stage developed from nothingness (Akiñcaññāyatana) and the fourth stage developed from neither perception nor no perception (nēvasaññānāsaññāyatana) take effect on the four planes of Arūpalōka or formless sphere respectively by way of re-birth, life continuum and redecease.

Among these four, the life term of the formless Brahmā who have attained the sphere of Infinite space is 20,000 Mahākappa, of those who have attained the sphere of Infinite Consciousness is 40,000 Mahākappa, of those who have attained the sphere of nothingness is 60,000 Mahākappa and of those who have attained the sphere of neither perception nor no-perception is 80,000 Mahākappa.

In any one existence the rebirth—consciousness, life-continuum and redecease are one and similar to one another in respect of plane, class, composition, cause and object. The rebirth-consciousness, life-continuum and redecease in one existence is one class of consciousness which obtains a Kamma, a sign of Kamma, or a sign of destiny for its object. Just as

when a certain mixture is ordered by a physician to be given to a patient and on a second occasion the same mixture is ordered to be given, it means that it is not the very mixture that was first given but one similar to it; even so is this consciousness of rebirth, life-continuum and redecease, though stated to be one, are similar to one another.

Rebirth, according to the explanation "bhavato bhavassa paṭisandhānam paṭisandhi", is the relinking of one existence with another without an interval, that is to say, the relinking of redecease consciousness (*cuti-cittam*) in the past existence with the rebirth-consciousness (*paṭisandhi-cittam*) of the present existence, and the relinking of the redecease consciousness in the present existence with the rebirth-consciousness of the future existence.

Although the immoral resultant called investigating consciousness accompanied by hedonic indifference gives rise to rebirth in the four planes of misery of all kinds of beings that encounter unhappiness and great misery during their existence, those born in Kambalāssatara Nāga Bhavana, and in Gurulu Bhavana from the same class of consciousness experience during their existence such happiness as are enjoyed by the Dēvas by way of food, dwellings and other comforts and luxuries as they desire. In them rebirth is caused by immoral conduct and the resulting effects during their existence are due to moral acts performed in Kāmaloka accompanied by indifference. As the rebirth-consciousness is an immoral

one, it is not possible for them to develop Jhānas or attain the Paths and Fruits.

In the plane of human beings the rebirth-consciousness of those congenitally deformed human beings, such as the blind, the deaf, the dumb, those devoid of the sensitive element of the nose (*Ghānappasāda*), idiots, those who pass urine and excreta through one aperture (*pandakā*), hermaphrodites, those devoid of sexual organs (*napunsakā*) and various other congenitally deformed miserable beings, is the moral resultant called investigating consciousness accompanied by hedonic indifference. And that of miserable and unhappy beings, who are endowed with the sensory organs intact, but experience unhappiness and misery during their span of life in having to work for others for their maintenance, is a weak moral class of consciousness conditioned by two roots and disconnected from knowledge (*dvihētuka momakam vipākam*). The rebirth-consciousness of those born in aristocratic families, such as the khattiya, Brāhmaṇa and others of high social status is one of the four moral resultants conditioned by three roots and connected with knowledge (*Tihētuka' mukkaṭṭham vipākam*). The rebirth-consciousness of others such as the Sudras and the average human beings is either a weak moral resultant conditioned by three roots and connected with knowledge (*Tihētuka' mōmakam vipākam*) or a strong moral resultant conditioned by two roots and disconnected

from knowledge (dvīhētuka' muk-
kaṭṭhaṇṇa vipākariṇ).

In the six Dēvalōkas, rebirth-consciousness of the Dēvā who are very powerful and are endowed with great intellect is one of the four great resultants conditioned by three roots and connected with knowledge, and that of the Gandhabbas and Asuras is one of the four great resultants conditioned by two roots and disconnected from knowledge. The Gandhabbas and Asuras, therefore, are incapable of attaining Jhānas and Paths and Fruits in that existence.

The resultant consciousness of the first Rūpalōka Jhāna causes rebirth in the realm of Brahma's retinue, and the same Jhāna developed in a moderate degree with one or more of the five reviewing habits, to wit, (1) turning the attention to the first Jhāna (āvajjana vasiṭā), (2) inducing and maintaining it (samāpajjana vasiṭā), (3) predetermining the period

of its maintenance (adiṭṭhāna vasiṭā), (4) emerging from it (vutṭhāna vasiṭā) and (5) reflecting on it (paccavekkhana vasiṭā), causes rebirth in the realm of Brahma's Ministers. When the first Jhāna is developed in the highest degree with all the five reviewing habits, rebirth takes place in the realm of Mahā Brahmā. But in the case of women, even householders who have attained the fruit of never-returning (anāgami phala) and also attained the eight-fold ecstasy (aṭṭasamāpatti) are born in the realm of Brahma's retinue. They are, in due course, reborn in the other Brahmālokas in progression and, when at last are reborn in the five pure abodes, they attain the fruit of supreme arahatship and thence Parinibbāna. In like manner, the resultant consciousness belonging to the other Rūpalōka Jhānas will cause rebirth in the other realms of Brahmāloka according to the planes of Jhāna each is destined to.

PREFACE TO A BOOK OF VERSE

By FRANK R. MELLOR

I sing of a song beyond all tongue,
Of a time when the mind of man was young ;
With energy filled and the power to see,
Such things as are banned to you and to me.

I sing of a Teacher above all men peer,
With the heart of a child and the brain of a seer ;
Compassion so boundless to each living thing,
Contempt for earth's pleasures since sorrow they bring.

I sing of a Teaching above others pure,
Control of the mind and the senses' allure ;
Simple enough for the mind of a child,
Bringer of happiness unto the mild.

I sing of an Order serenely devout,
Of the conquest of Self and minds without doubt ;
Of sweet meditation and Wisdom's bright beams,
NIRVANA attained and bliss beyond dreams.

THE GREAT GURU NAGARJUNA, EXPONENT OF RELATIVITY

BY LATVIAN BUDDHIST HIGH PRIEST

The Great Sage Nagarjuna, the 13th of the Buddhist Patriarchs, has his place among the great and audacious philosophers of humanity who burn down the darkness in the hearts of simple mankind.

Nagarjuna was born at Vidarbha (Berar) in a Brahmin family circa 150 C. E. He was a most wonderful boy and studied already as a child the four Vedas, each of 40,000 Gāthās (each Gāthā containing 42 letters or syllables). Nagarjuna is believed to have been a pupil of Ashvaghosha and travelled far and wide all over Hindustan and studied all sciences, religious and secular, including astronomy, geography and magic.

As the typical representative and learned expounder of the whole of Mahayana Buddhism, Nagarjuna became the subject of many legends. Thus he is said to have been able to make himself invisible.

The work of the thirteenth Buddhist Patriarch (of whom Mahākāśyapa, one of Gautama's Senior Disciples, was the first, and Ananda, Gautama's cousin, the second) in the world extended into the second and third centuries C. E. Although Nagarjuna was born in Southern India, the scene of his activity was Northern

India, and that was during the best time of the Kushan empire of the Indo-Scythians, who having conquered Eastern Iran and North-Western India, had continued to a large extent the tradition of their Greek predecessors, and, by the union of Buddhадharma with Alexandrine art, had created the resplendent Graeco-Buddhist civilization. The vernacular history of Kashmir (Rājataranginī) makes Guru Nagarjuna a contemporary and chief monk of the Indo-Scythian Emperor Kanishka's successor, King Abhimanyu. It would not be out of place to recall here that it was the great Indo-Scythian Emperor Kanishka (styled by some modern Christian scholars in the West the Constantine and the Clovis of Buddhism) who had summoned at Jalandhara (in Eastern Punjab), with the collaboration of two celebrated patriarchs, Vasumitra (the eighth patriarch) and Parshva (the ninth patriarch), an epoch-making council of 500 Buddhist doctors who codified the Buddhist canon according to the Sarvastivāda School.

Nagarjuna's teacher Ashvaghosha is the saintly author of the marvellous work entitled "The Awakening of Faith" or *Mahāyāna Shraddhotpāda Shāstra* ("on Raising Faith in the Mahāyāna") and describing the

nature of Suchness) in Sanskrit *Tathatā*).

Nagarjuna was born under an *arjuna* tree, and thus when a child he was called *Arjuna*, but since later the symbolical Naga Demigods played a part in his religious awakening he became Naga+arjuna i.e., Nāgārjuna. The Chinese translate the name Nagarjuna as Lung-shu or the "Dragon--tree", and add the title Bodhisattva. The Tibetans, however, translate Nagarjuna as Klu-grub (pron. Lu-grub), viz., "one who was fully instructed by the Nagas."

When quite a young man, Nagarjuna went to a mountain on which there was a wonderful *stupa* and, having become a Buddhist priest, began to study the Three Pitakas of the Theravada Buddhism, and this feat he accomplished in an incredibly short period of 90 days and fully understood their deepest meaning and their philosophic secrets. Then he met a Mahāyanist Bhikkhu and received from him a Sutra of the Mahāyāna; but Nagarjuna could not find any commentary to it. Animated by profound faith, he reproached himself bitterly for his faults, and abandoned himself to his grief. Finally in despair he nearly began to lose his faith in Buddhism. Then a very old Buddhist tradition goes on to tell figuratively how the King of Nāgās (Nāgarājā or the Chief of the Wise Ones) felt great compassion for the young Nāgārjuna and initiated him into the Secret Lore of the Buddha-Lords in the "Dragon's Palace" under the sea. Great Adopts of Yoga

or the wisest of the Wise Men have long been symbolized by the Nāgās, or Serpent Demigods. And the sea symbolizes the superhuman realm whence the teachings of Nāgārjuna's Relativity are believed to have originated. The tradition says that Nagarjuna read in "The Dragon's Palace" (which also provided a shelter for his meditations) again in ninety days the most valuable of Mahāyāna Scriptures with indispensable commentaries, fully grasped the deepest essence of the Great Way, and then joyously returned back to everyday life on the earth clearly perceiving the purely phenomenal and illusory nature of all the world and realizing that existence and non-existence have only relative truth.

Guru Nagarjuna began to display all his brilliant gifts at Nalanda, a famous monastery and the headquarters of several of the later patriarchs founded not long before Nagarjuna by two brothers, Mudaragomin and Shankara, at the place where Venerable Sariputta was born.

Then there is a narration that for seven years Nagarjuna tried to attract the attention of a vainglorious Indian King by walking with a red banner, and when finally the ostentatious king entered into a conversation with the great Guru, Nagarjuna easily succeeded in converting this showy king to the Mahāyāna Buddhism, and with the king ten thousand Brahmanas became also converted and entered the Holy Brotherhood.

Later Nagarjuna displayed much activity in Bengal, Orissa and Radha.

For a time he lived also on the Mount Shriparvata.

Guru Nagarjuna's chief disciple was a famous Ceylonese of Sinhalese origin, Aryadeva or Kanadeva by name, who met his Master while in southern India. Aryadeva (the fourteenth Buddhist Patriarch) is now considered one of the six most illustrious men of the Mahāyāna School of Buddhist Philosophy. It was Aryadeva who dared of old, in the midst of the crowd that was thronging on the banks of the Ganges, to attack the belief that those who bathe in the Ganges were purified of all their sins.

According to Bodhibhadra, the great Guru Nagarjuna, Exponent of Relativity, lived one hundred years.

Guru Nagarjuna spent the latter part of his life at Nagarjunakonda, or Nagarjuna's Hill, situated on the right bank of the Krishna river, in Palnad taluk of the Guntur district (Madras Presidency). It is refreshing to know that this ancient Buddhist site still bears the name of the greatest Buddhist savant and that the Government of India has built at Nagarjunikonda a museum, which is housing the remarkable series of reliefs found at the place as the result of excavations carried out by the Archaeological Survey of India. A number of Buddhist monasteries, temples, stupas, inscriptions, coins and a large collection of magnificent bas-reliefs of the Amaravati School have been discovered at Nagarjunikonda. From the inscriptions discovered at the place it appears that

most of the monuments at Nagarjunikonda preserving inviolate the Amaravati tradition of Indian aesthetics were set up by certain royal ladies of the Southern Ikkhakudynasty, which ruled in the Andhra country in the second and third centuries, C. E. Some of the temples and monasteries were dedicated to the fraternities of Ceylonese monks residing at the place. Inscriptions belonging to the Great Stupa at Nagarjunikonda record that this monument had been consecrated by the deposit of a relic (*dhatu*) of our Lord Buddha Sakyamuni himself. This relic was discovered in a tiny, round gold box, together with a few gold flowers, pearls, garnets and rock-crystal beads. It has since been handed over by the Government of India to the Maha-Bodhi Society for enshrinement in the Mulagandhakuti Vihara at Sarnath, near Benares.

Nagarjuna is credited by the Tibetan Buddhist priests with having erected the stone railing round the great Temple at Buddha Gaya. Guru Nagarjuna is also regarded by the Mahāyāna Buddhists as the founder of Mantrayāna or "The Spell Vehicle", having received it from the Celestial Buddha Vairochana through the divine Bodhisattva Vajrasattva at "The Iron Tower" in Southern India, where Nagarjuna lived in secret retreat and whence he spiritually directed, as a Mahatcharya, his beloved friend and patron, the Indian Buddhist King Vikramāditya (Udyana), known in Tibetan as Dechod-Zangpo.

The great Nagarjuna died in Southern Indian Shankara's kingdom.

Many Mahāyāna Buddhists hold that during the lifetime of Gautama the Buddha, His disciple Ananda was the foremost exponent of the Mahāyāna teachings, but that several hundred years later it was the great Guru Nagarjuna who gave lustre and popularity to the Mahāyāna Buddhism and mercifully explained the deeper meaning of the treasury of Buddhadharmas.

Nagarjuna produced a vast literature of the *Prajñāpāramitā*, i.e., "Transcendental Wisdom" or "the means of arriving at the other side of wisdom", called by the Tibetans the *S'er-p'yin* (pronounced Sher-chin) and commonly divided into twenty-one books, which, in block-print form, fill one hundred volumes of about one thousand pages each.

It is said that Nagarjuna claimed that Our Lord Buddha Gautama Himself composed this apocalyptic treatise and hid it away in the depths of a vast lake or sea in the custody of the Naga Demigods until such time as men should be sufficiently enlightened to comprehend so abstruse a system.

This assertion of the great Guru seems to be a symbolic way of stating that the Buddha Gautama taught the *Prajñāpāramitā* esoterically.

The Tibetan Lamas hold that our Lord Buddha Sakyamuni taught the *Prajñāpāramitā* sixteen years after His Enlightenment, or in the fifty-first year of His life, on the Gridhra-

kuta Peak, and at other of His favourite places of teaching, and that Venerable Mahā-kasyapa secretly recorded it.

The renowned *Prajñāpāramitā* or "The Source of knowledge of Tathāgatas" is addressed throughout as a female. The full Tibetan text of the *Prajñāpāramitā* was translated out of the Sanskrit in the ninth century C. E., by two Indian Buddhist teachers, namely, Jinamitra and Surendra Bodhi, assisted by a Tibetan interpreter named Ye-shes-sde. The generic name *Prajñāpāramitā* includes five different works. The first of which is said to comprise matter sufficient to make up one hundred and twenty-five thousand octosyllabic verses. The second contains one hundred thousand similar verses and is called *Satasāhasrika Prajñāpāramitā*, or the recension of a hundred thousand verses; the third contains twenty-five thousand verses and is called *Panchaviṃśatisāhasrika* or the recension of a twenty-five thousand verses; the fourth or *Dasasāhasrika* contains ten thousand verses; and the fifth contains eight thousand verses and is called *Aṣṭasāhasrika Prajñāpāramitā*, or the recension of eight thousand verses. All these are in prose.

The *Prajñāpāramitā* Scriptures or "Holy Wisdom of Buddhism" are pre-eminently Mahāyānistic, and their main topic is the doctrine of Relativity or Voidness. This topic is developed in the form of discourses in which Our Lord Buddha Sakyamuni Himself is the chief expounder;

but some of His celebrated disciples also often appear as teachers.

True Buddhism is declared in these Scriptures to be founded on the theory of Relativity or Negativity, and the attainment of the highest perfection is made to depend on the performance of meditations of which the object should be Relativity or *Shūnyatā*.

The great Guru Nagarjuna composed a very important commentary on the *Prajñāpāramitā* called the *Prajñāpāramitā Shāstra*, in which he explains in great philosophical detail the abstruse Doctrine of the Voidness or Relativity.

Of all the five redactions of the *Prajñāpāramitā*, the *Ashtasahasrikā* is considered to be the handiest and is held in the highest appreciation by all the Mahāyāna devotees. It is divided into 32 chapters called *Parivartas*, and is included in the nine canonical works, or "Dharmas", of the Nepalese Buddhists. It must be mentioned here that there exists also a commentary on the *Ashtasahasrika* recension of the *Prajñāpāramitā* known as *Prajñāpāramitā-ṭīkā* and composed by a Buddhist teacher Maitreya in 9200 slokas.

Guru Nagarjuna was a prolific writer, but his three different works explaining the Buddhist Theory of Negativity or Relativity made him the greatest figure in Buddhism; these are: the celebrated fundamental work of Nagarjuna called *Mūla-Mādhyamika Shāstra* or "A Treatise on Relativity," known also as *Prajñāmūla*, and two short summaries—*Yukti-saṣṭikā*, a very con-

densed statement of the theory, and *Shūnyatā-saptati*, a short poem on Relativity with the author's own comment. Nagarjuna composed also two tracts dealing with the method of negative dialectics employed by him—one of these two being "The Refutation of Contests" or *Vigraha-vyāvartani*, and the other "*Vaidalya-sūtra* and *prakaraṇa*", a self defence of the great Guru against the charge of perverting logic. One may find in Tibetan language still one more important work ascribed to Nagarjuna and entitled "A vindication of empirical Reality" (*Tha-sñad-grub-pa*).

Mūla-Mādhyamika-Shāstra or *Prajñā-mūla* of Nagarjuna is one of the most important Mahāyāna treatises and 8 celebrated Buddhist Masters have commented upon it, namely, Guru Nagarjuna himself, *Buddhapālita*, *Bhavya* or *Bhavaviveka* (a very subtle logician), *Candrakīrti* (who lived in the 7th century of C. E.), *Devasharma*, *Gunashri*, *Gunamati* and *Sthiramati* (who lived at Valabhi in Surat).

The fundamental work of Nagarjuna, i.e., *Mūla-Mādhyamika-Shāstra*, contains about 400 aphorisms divided into 27 chapters. Nagarjuna assisted Mahāyāna Buddhism more than any other Buddhist Master, and his aphorisms couched in a wonderful style became especially celebrated. Nagarjuna's aphorisms are baffling, bold and impressing, his dialectics destructive. The overwhelming all-embracing importance of the principle of Relativity is emphasised everywhere. The Tibetan

Buddhist monks repeat even to-day the insisting aphorisms of the great Nagarjuna with rapturous admiration.

The famous Middle Path of Eight Noes of Nagarjuna, the putative father of the Great Vehicle and the revealer of the *sutras* of the *Prajñāpāramitā*, is as follows :

*"Anirodhamanutpādamanuc-
chedamashāshvatam
Anekārthamanānārthamanā-
gamamanirgamam."*

The rough translation of this Middle Path from Sanskrit into English would be as follows :

"There is no annihilation (*nirodha*), no production (*utpāda*), no destruction (*uccheda*), no persistence (*shāshvata*), no unity (*ekārtha*), no plurality (*nūnārtha*), no coming in (*āgama*), and no going forth (*nir-gama*)".

According to Nagarjuna, the state of Being admits of no definition or formula, and real is what is not dependent upon anything else. Only the Whole of the wholes is real. All component elements of existence, because interdependent, are unreal (*shunya*).

Nagarjuna defined Reality or *tattva* in the following way :

"uncognisable from without, quiescent, undifferentiated in words, unrealisable in concepts, non-plural—this is the essence of Reality."

For the great Guru all our cognitions are illusions, because they are relative. All cognitions are just as wrong as the erroneous perception of a piece of glittering nacre which at a

distance is mistaken for silver (*sarvam jñānam mithyā*). The only non-relative reality, according to Nagarjuna, is the Cosmical Body of Buddha, or *Dharmakāya*.

Nagarjuna did not admit the existence of caused matter, nor did he admit the existence of a real space. According to Nagarjuna, the reliability of the direct experience (*anubhava*) remains to be proved (*sādhya-sama*). By his negative method Nagarjuna established that the separate entities of the phenomenal world have never originated and do not exist. Taking his stand upon Universal Relativity, the cause and effect being correlative, have neither of them any absolute existence.

The great guru held that consciousness cannot apprehend its own self. Accordingly it is said in the "*Questions of Ratnacūḍa*:" "The trenchant of a sword cannot cut its own trenchant. The tip of a finger cannot touch that very tip. Similarly this consciousness cannot be conscious of its own self."

One more example can be given of the way in which Guru Nagarjuna works out his theory :

"The eye does not perceive the truth of its own self ; and how can that which cannot see its own self perceive others?" or "That which is gone cannot go, the not-going cannot go, nor can the going go, and so the fire does not burn the burnt, nor does it burn the unburnt, and these are parallel passages. Thus, as the gone, the not gone or the going, does not go, so the seen does not see, nor the unseen see, and the seeing,

which is neither seen nor not-seen, does not see."

According to Nagarjuna, conceptions about what is only a conception should not be produced, an idea about what is only an idea should not be conceived. A Buddhist monk enter that mystic condition where all concepts and all feelings are extinct.

The great Guru Nagarjuna extols the principle of Relativity (*Shūnyatā*) or the theory which maintains that the Relativity of all objects of the empirical World is the surface (*Samvrti*) of its monistic Essence. This doctrine of Nagarjuna is called *Madhyama pratipada* or the doctrine of the *Middle Path*.

Nagarjuna held that Our Lord Buddha Gautama proclaimed the Principle of Universal Relativity and that the blissful Nirvana, according to Lord Gautama, is to be described in the following manner :

"There nothing disappears,
Nor anything appears,
Nothing has an end,
Nor is there anything eternal,
Nothing is identical (with itself),
Nor is there anything differentiated (in itself),
Nothing moves,
Neither hither nor thither."—

In other words it would be-everything is relative, i.e., nothing in the Universe can disappear, nor can anything new emerge as an individual existence ; there is no cutting off the stream of consecutive point-instants, nor is there anything existing through all times, nothing is non-discrete or non-separate, nor is there

anything different or discrete, there is no motion, neither towards us, nor from us.

In his treatise on Relativity Nagarjuna examining causality says :

"There absolutely are no things,
Nowhere and none, that arise anew,
Neither out of themselves, nor out of non-self,
Nor out of both, nor at random."
and

"Neither non-Ens nor Ens
Can have a cause.

If non-Ens, whose the cause?

If Ens, whatfore the cause?"

The great Guru preached that it is wrong to maintain that entities can be produced out of conditions which are different from them. Production out of something extraneous means relation to it or some kind of pre-existence in it. But this is impossible.

Nagarjuna dissolved every problem into thesis and antithesis and denied both. In Nagarjuna's treatise on Relativity there is still the following passage about Nirvana :

"What neither is released, nor is it ever reached,
What neither is annihilation, nor is it eternality,
"What never disappears, nor has it been created,
This is Nirvana. It escapes precision". . .

"What is the Buddha after his Nirvana?

Does he exist or does he not exist,

Or both, or neither?

We never will conceive it. . "

Nagarjuna maintained that logic is incapable of solving the questions about what existence or non-existence really are. He did not believe in logic. He abandoned logic and betook himself to direct mystic intuition (*yogipratyakṣa*) of the One-without-a-Second, a kind of direct vivid consciousness.

The great Guru everywhere asserted in a thorough and unflinching manner the incapacity of human reason to cognise things as they really are. For the benefit of Westerners it may be stated that there is remarkable similarity between negativism of Mr. Bradley and the Middle Path of Nagarjuna. Still greater family likeness may be found between Nagarjuna's dialectics and the dialectical method of Hegel (C. E. 1770-1831). Hegel in his precious work entitled *Phänomenologie des Geistes* expresses himself like a genuine Mahāyāna Buddhist of the Madhyamika School. Hegel stated that all we really know of the object is its "thisness," all its remaining content being relation. The "thisness" of Hegel is the "suchness" of Mahāyāna Buddhism or Relativity (*Shūnyatā*). Both Nagarjuna and Hegel teach that the facts are knowable only as interrelated and that Relativity or Negativity (*Shūnyatā*) is the Soul of the Universe ("Negativität ist die Seele der Welt"). As to comparison between Zeno of Eleia and Nagarjuna, this has been suggested by Prof. H. Jacobi.

To regard, however, the philosophy of Nagarjuna as pure negativism or nihilism would be to commit

a great mistake, for Nagarjuna held that the intellect "condemns itself as inadequate just as it finds hopeless antinomies in the world of experience". To Nagarjuna's mind, absolute truth is midway between affirmation and negation. Nagarjuna denied not only the existence of the being who suffers, but also of pain.

The great Guru pointed to a primitive, non-differentiated reality, identified with Buddha's Cosmical Body (*dharmakāya*), as the central conception of Mahāyāna. Nagarjuna declared the Essence of Being to be undefinable, uncharacterisable. This unique reality may be called the "element of the elements" or *dharmānam dharmatā*, the "suchness of existence" or *bhūtataṭhatā*, "thisness" or *īdamatā*, "suchness" or *taṭhatā*, the "relation to thisness" or *īdampratītyatā*, the matrix of Tathagatas or *tathāgata-garbha*, the "Cosmical Body of the Lord" or *dharmakāya*, or simply Relativity, i.e., *shūnyatā*.

Buddha and Nirvana are, in Nagarjuna's eyes, different names for the same thing. Nagarjuna taught the equipollency of Samsara and Nirvana and declared all plurality to be an illusion, and nothing short of the whole to be Reality directly cognised in mystic intuition. The unreal phenomenal veil (*samvṛtī*) conceals absolute Reality (*paramārtha-bhūtārtha*).

Theravada Buddhism denies motion since it represents in reality a series of separate momentary productions (*nirāntara-utpāda*), as in a cinema. In Mahāyāna Buddhism motion is denied because all these moments are rela-

tive, i.e., as the great Guru Nagarjuna said *svabhāva-shūnya*.

Nagarjuna's view on Causality was identical with the following words of a Mahayana Sutra called *Shalistamba-sūtra*:

"This sprout which springs up from a seed is not produced out of itself, neither is it produced out of non-self, nor out of both, nor without a cause. It is neither created by God (*ishvara*), nor by Time, nor from the Atoms, nor from Primitive Matter (*prakṛti*), nor by Nature (*svabhāva*)."

In order to explain fully the great Guru Nagarjuna's teachings, we may give the following technical equations:

(1) *Sāmvr̥ti* ("surface")—the phenomenal reality or the manifested world—*parasparāpekṣā* (relativity)—*prapañca* (pluralism)—*samsāra-pratitya-samut-pāda* (dependently-together—origination) — *nibhsabhāvatā-shūnyatā-Dharmakāya*.

(2) *Sāmvr̥ta* ("under the surface")—*tathatā-dharmatā-anapekṣa* (non-relative)—*nis-prapañca* (non-plural)—*anirvacaniya* — *sasvabhāvatā* — *nirvāṇa* — *shūnyatā* i.e., *sāmvr̥ta-shūnyata* — *Dharmakāya-paramārtha* (absolute).

It may be seen from these equations that Nagarjuna emphatically asserted the essential identity of Nirvana and Samsāra, of the Absolute and the Phenomenal. All things exist—in a world as will and representation. And the mind itself must be freed not only from the world, but from itself.

Nagarjuna wished to inculcate that the mystic intuition of a Buddhist Saint called mystic intuition (*yogi-pratyakṣa*) can only be felt internally (*pratyāma-vedya*) and cannot be expressed in words. Thus the real attitude of the Buddhist Saint (*ārya*), i.e., the man who has through accumulated virtue (*puṇya-sambhāra*) and accumulated knowledge (*jñāna-sambhāra*) entered the Path of Enlightenment (*dr̥ṣṭi-mārga*) consisting in a direct intuition of the real condition of the Universe, in the discussions about the Absolute, should be silence. And the realization of Relativity can be compared to a bottomless, unfathomable gulf which opens in the heart of the saint, a dazzling gulf of fleeting depths, an abyss full of ineffable beauties and interminable transparencies. On the surface of this bottomless gulf the fascinating mirage of different things plays in changing colours, but under the surface of this optical illusion there is a limitless vacuity, the unfathomableness itself.

According to Nagarjuna, the name Buddha means the one who has realized the omniscience of the truth and has identified himself with vacuity.

Guru Nagarjuna's arguments run to the conclusion that all the earthly incidents in the life of Our Lord Buddha Gautama Shakyamuni belonged to the phenomena of the Buddha's physical body (*jātakāya*, i.e., "born in flesh"), in contrast with his real substance (*dharmakāya*, also called *atmabhāvakāya* and *prajñākāya*). The former view is admitted from the standpoint of the

earthly principle (loka-artha), and the latter is the only true view according to the first principle (parama-artha) of Prajna or Sapience.

The final extinction (parinirvana) of Lord Gautama's physical body (jātakāya) was, of course, not the end of a mortal, but was meant to a visible example of ultimate absorption into the depth of vacuity. This applies to all Buddhas, past as well as future, who are infinite in number and nothing but individualized manifestations of the mother Prajna or Buddhist Holy Wisdom, which is often prayed to and invoked by the Mahāyāna devotees and which communicates itself to the mind in an inexpressible communion.

It is generally believed that Guru Nagarjuna also composed the *Samādhirāja*, *Buddhāvalāṅgika* and *Ratnakūta Sūtras*, famous apocalyptic treatises. Of these *Samādhirāja*, a Mahāyāna work of the class styled Vyākaraṇa, or narrative, in which various forms of Buddhist meditations are explained, pre-eminence being given to a meditation called "Samādhirāja," needs special stress. This wonderful treatise describes the process by which a votary of Lord Buddha may rise to the highest elevation, each of the 42 chapters showing a step in the gradual progress of the human mind in its moral condition, and reciting one or more stories on virtuous superiority in illustration of the different stages of that progress. The principal interlocutors are Our Lord Buddha Sakyamuni and Chandraprabha, and the scene is laid on the famous Gridhrakuta Hill

or "Vulture's Peak," near Rajagriha (Rajgir), the metropolis of Magadha in the time of Our Lord, who so often collected alms there, in the reign of the noble king Bimbisara. The *Buddhāvalāṅgika Sūtra* is a famous sūtra vividly describing and teaching the state of complete dissolution called *abhishyanditakāyacitta*, in which we are no more conscious of the distinction between mind and body, subject and object. The *Buddhāvalāṅgika Sūtra* says: "The One True Essence is like a bright mirror, which is the basis of all phenomena. The basis itself is permanent and real, the phenomena are evanescent and unreal. As the mirror, however, is capable of reflecting all images, so the True Essence embraceth all phenomena, and all things exist in it and by it." The *Buddhāvalāṅgika Sūtra* or "Association of Buddhas" is divided into six volumes. It deals with the description of several Buddhas, their provinces, etc., and enumerates also several Bodhisattvas and degrees of their perfections. This great Sūtra is alleged to have been preached by Our Lord Gautama in the second week of His Buddhahood and before he turned the Wheel of the Law or the Dharmachakra at Sarnath, Benares. Moreover, it is asserted to have been delivered in nine assemblies at seven different places, and is thus given pre-eminence over the first historic discourse at the Deer Park. The *Ratnakūta Sūtra* (of which a part is known as *Kāshyapaaparivarta*) or "The Jewel-peak" contains the enumeration of

several qualities and perfections of the Buddha and the Dharma and also describes the Middle Path as the true way of viewing things.

The Mahāyāna Buddhism develops potential mysticism and teaches the most wonderful and thorough-going individual heroism grafting upon the theory of Relativity. And the great Guru Nagarjuna describes the supreme reality as Relativity or the Void, in the sense that it is free from the limitations of relative knowledge, but for our part it will be proper to add that the Perfect Enlightenment alone can fully reveal to us what Relativity in all its implications really is.

Nagarjuna preaches daringly that when a man has thoroughly realized the pluralistic illusion of all separate entities, there is for him no Moral Law.

Nagarjuna plunges himself into the activity of things in the bosom of Relativity and sees there a series of

waves perpetually succeeding one another on the fathomless ocean. To Nagarjuna's mind, the phenomena of life are the bottomless ocean viewed as waves and the Essential Nature or *bhūtatahatā* is the waves viewed as the ocean.

Finally, it must not be forgotten that it was through the great Guru Nagarjuna that the Buddhist mysticism of the so-called Mantra School had attained to undreamt of psychic states.

Drawing a conclusion, we can say with unshakable conviction that the Nagarjuna's philosophy of Relativity has an eternal value for all humanity, for it discloses in Relativity the profound reasons both of radical positivism and of all-identifying idealism. And it will remain for ages to come a source of satisfaction and of real consolation for many great leaders and great visionaries who will work in the future for the betterment of our human society.

NINTH ANNIVERSARY OF THE MULAGANDHAKUTI VIHARA AT SARNATH

The ninth anniversary of the Mulagandhakuti Vihara was celebrated at Sarnath, Benares, with great enthusiasm on the 15th, 16th and 17th November. This year's celebration was unique not only on account of the large attendance in spite of the existing abnormal conditions but also because the function was attended by a number of leading personalities from China and Ceylon. The Anniversary was presided over by His Excellency Tai Chi Tao, President of the Examination Yuan of the National Government of China, who had come on a Goodwill Mission to India, while the Hon. Mr. D. S. Senanayake, Minister of Agriculture, Ceylon, presided over the concluding meeting on the 17th. The speakers included the Hon. Mr. S. W. R. Dias Bandaranayake, Minister of Local Self-Government, Ceylon. Mrs. Dias Bandaranayake distributed the prizes to the Maha Bodhi Vidyalaya boys. About 200 Buddhists from various parts of the world joined the celebrations.

15TH NOVEMBER 1940

The celebrations commenced on the 15th November at 5 A.M. with the ringing of the temple bell followed by *Prabhat Pheris* by the scouts of the Maha Bodhi Vidyalaya. At 6 A.M. the resident bhikkhus and samaneras held a service in the

Vihara attended by visitors staying at Sarnath. His Excellency Tai Chi Tao, President elect of the Anniversary, arrived at Benares Cantt. Station at 8-30 A.M. and was given a hearty welcome by the representatives of the Maha Bodhi Society, Benares Congress Committee, Hindu Maha Sabha and other organisations. A guard of honour was provided by the Scouts of the Maha Bodhi Vidyalaya.

Russa kasi (Tug of war) competition among the villagers for the Sarnath flag was held between 12 noon and 2 P.M. S. Haridasji, Secretary, Rural Development, acted as Judge. Many villages took part in the competition and the prizes with the coveted flag went to the team from Kajuhi.

The sacred relic procession which is one of the most attractive items of the celebration started from the Vihara at 2-30 P.M. The order of the procession was similar to that of last year. It was formed in the following manner:—Band, An Upasaka carrying a pot of Ganges water, Maha Bodhi Society Flag, students of the Maha Bodhi Primary School with Buddhist flags, Scouts with the Maha Bodhi Vidyalaya band, Maha Bodhi Vidyalaya boys, Hindi Middle School boys, Asapore Primary School boys, Japanese drum, Chinese standard, a boy with flowers, a boy with incense,

the caparisoned elephant on which sat His Excellency Tai Chi Tao, President elect, carrying the Holy Relic casket in his hands, Prof. Tan Yun Shan, and Mr. Devapriya Valisinha. On the second elephant sat Mr. Tseng, Asst. Minister of Foreign Affairs, China, and Mr. H. P. Karunaratna carrying a Sutra written on silver scrolls. This was a gift of Mr. Mohottihamy of Alawatura, Bulat-kohupitiya, Ceylon. The monks belonging to many nationalities walked on either side of the first elephant, while the pilgrims from China, Burma, Ceylon, Chittagong, Nepal and other countries walked behind the elephants. It was an imposing procession. After visiting Dhamek stupa and Choukhandi the procession returned to the Vihara at 3-30 P.M.

ANNIVERSARY MEETING

The Anniversary meeting began at 4 P.M. with His Excellency Tai Chi Tao in the Chair. There were present nearly 2,000 people including leading citizens of Benares. The meeting took place in a commodious shamiana erected on the grounds of the Vihara. It was tastefully decorated with flags and greenery. The proceedings commenced with the administration of Panca Sila by Revd. K. Sirinivasa Thera. This was followed by a song by the students of the Theosophical Women's college, which was much appreciated by the audience. This over, the General Secretary delivered his welcome address giving a short account of the Society's activities during the year (published elsewhere). Then followed speeches by

representatives of different countries who brought greetings from their respective places for the success of the celebration. The names of the speakers are Prof. Dharmananda Kosambi (India), Mr. D. Wanigasekara, Member, Ceylon State Council, Bhikkhu Visuddhacara (Chittagong), Mr. E. V. D. Abhayagunawardane (Ceylon), Maung Saw Tun (Burma), Prof. Tan Yun Shan (China), Sister Vajira (Europe), Revd. Dhammaloka (Nepal), and Revd. Jagadish Kasyapa (India). Revd. Ananda Kausalyayana translated most of these speeches into Hindi.

His Excellency in bringing the proceedings to a close said :—

Friends,

I feel greatly honoured to preside over this ninth anniversary of the Mulagandhakuti Vihara but my difficulty is that I do not know the language of the people here and therefore I feel diffident in expressing myself freely. I must say one thing—the whole of humanity to-day is suffering and it is only by the revival of the teachings of the great Buddha that the human kind will be united again and this suffering will be ended. If mankind would even partially follow the great teachings of the Merciful Buddha, I am certain that civilization will be saved. Thus great responsibility rests upon us, upon the true followers of the great Buddha. We are gathering here to-day in an atmosphere where we can sow the seeds of a future peaceful world. With all my heart to-day, I wish success to the Mulagandhakuti

Vihara anniversary celebration and hope that this success will contribute to the future happiness of the world.

His Excellency then read a poem which he had especially composed for the occasion. He presented it to the Maha Bodhi Society as a memento of his presence there. The main idea of the poem is let the efforts of the Maha Bodhi Society be fruitful and the light of the Dhamma bring blessings to all and make the whole of humanity happy.

With a vote of thanks and a song sung by the boys of the Maha Bodhi Vidyalaya the proceedings came to a close.

In the evening the sacred place was beautifully illuminated with Chinese lanterns and oil lamps.

BUDDHIST REUNION MEETING.

At 8 P.M. Buddhists numbering nearly two hundred who had come from different parts of the world gathered at the Vihara Hall for the re-union meeting. Revd. Dhammaloka Thera of Chittagong presided. At the outset Mr. Devapriya Valisinha, General Secretary of the Maha Bodhi Society, explained the purpose of the meeting. He was followed by speakers from different countries. All stressed on the necessity of giving more aid to the Maha Bodhi Society to continue its manysided activities. Revd. Ananda Kausalyayana again performed the difficult task of translating the speeches into several languages.

16TH NOVEMBER.

This day's celebrations began in the same way as on the 15th. The most important event of the day was the exhibition of the Holy Relics to the pilgrims and visitors at 8 A.M. All the pilgrims availed themselves of this rare opportunity to see and worship the sacred body remains of the Lord Buddha. His Excellency Tai Chi Tao and party also paid a visit to the temple to show their respects to the relics. His Excellency knelt thrice before the casket and thrice performed the circumambulation with folded hands. After the relics were worshipped the pilgrims were taken round the ancient monuments by Rev. Buddhapiya and all important edifices explained. His Excellency Tai Chi Tao and party were taken round by the General Secretary. Before leaving for the Hotel, His Excellency was pleased to give a donation of Rs. 1800/- to complete a room in the Maha Bodhi Vidyalaya Building. All the members of the mission including His Excellency himself joined the Maha Bodhi Society Golden Jubilee celebration Committee.

RECEPTION IN THE TOWN.

His Excellency Tai Chi Tao and other members of the Chinese Goodwill Mission as well as the two Ministers from Ceylon were given a most enthusiastic welcome by the citizens of Benares in the evening. His Excellency and party were taken in a big procession from Dasasumedh Ghat to the Town Hall through decorated streets where a public

welcome was accorded to the distinguished visitors. Though Messrs. Senanayake and Bandaranayake could not come in time to join the procession, they were able to arrive at the Town Hall grounds while the meeting was in progress. Mrs. Uma Nehru presided and the visitors were welcomed by representatives of various communities. His Excellency Tai Chi Tao and the Hon. Mr. D. S. Senanayake replied to the speeches and thanked the citizens for the great welcome offered to them. The City Congress Committee was responsible for the excellent arrangements made.

17TH NOVEMBER.

The last day's celebrations again began at 5 A.M. with the ringing of the bell and the prabhat pheries. The Holy relics were again exhibited for worship. From 12 noon to 3 P.M. the Maha Bodhi Vidyalaya Sports meet was held. The boys had a thoroughly enjoyable time. From 3 to 4 P.M. the Kashi Vyayam shala students showed a number of extraordinary physical feats which were witnessed by a large gathering.

The concluding meeting for the distribution of prizes was held at 4 P.M. with the Hon. Mr. D. S. Senanayake, Minister of Agriculture, Ceylon, in the Chair. Mrs. S. W. R. Dias Bandaranayake distributed the prizes. There was a large and distinguished gathering present. Mr. Kesari Kumar Roy, Head Master of the Maha Bodhi Vidyalaya, read the report of the school.

The first speaker was the Hon. Mr. Bandaranayake who said, in the course of speech, that he came to

Sarnath tired both in body and mind after the strenuous conversations they had in Delhi regarding Indo-Ceylon relations, but on reaching the sacred spot all tiredness vanished and he felt fully refreshed. He expressed delight at the Society's work in India and even felt a genuine pride for, after all, Ceylon, through the late Ven. Dharmapala, had in some measure repaid the debt she owed to India for the priceless gift of the Dharma. Speaking on Buddhism, he said that its message was the hope of the world and it was necessary for India and other Eastern countries to preserve their spirituality for the reconstruction of the world after the present war would be over.

The Hon. Mr. Senanayake in bringing the proceedings to a close reiterated the sentiments expressed by the Hon. Mr. Bandaranayake and said that after seeing the Maha Bodhi Society's work in India he had to alter his opinion about several matters. When the late Ven. Dharmapala who was a personal friend of his, decided to leave for India abandoning the valuable work he was doing for the Island, he felt almost angry but now that he had seen with his own eyes his manifold achievements here, he had had come to the conclusion that every Sinhalese should be proud of the Rev. Dharmapala's work. In conclusion he wished the Maha Bodhi Society continued success in its activities.

With a vote of thanks to all those who had taken part in the anniversary this year's celebrations came to a close.

THE WELCOME SPEECH OF Mr. DEVAPRIYA VALISINHA, GENERAL SECRETARY OF THE M. B. SOCIETY

AT THE NINTH ANNIVERSARY OF THE MULAGANDHAKUTI VIHARA

Venerable Sirs, Sisters and Brothers,

On behalf of the Maha Bodhi Society of India may I offer you all a most cordial welcome to this sacred site where the immortal message of the Buddha was first enunciated to the five ascetics. Sarnath may be rightly considered as the birthplace of Buddhism for it was here that Lord Buddha laid down the main principles of His new Gospel and sent out the first batch of His 60 disciples to propagate it. Some of you have come from distant places in spite of the dangers of travel and uncertainties existing to-day, and we cannot be sufficiently grateful to you for your presence which, I need not add, is a source of great encouragement to us who are engaged in Buddhist work in India. To His Excellency Tai Chi Tao, President of the Examination Yuan of the Chinese National Government, who is on a goodwill mission to India, we are deeply grateful for the ready manner in which he had accepted our invitation to preside over this ninth anniversary of the Mulagandhakuti Vihara. On behalf of the Maha Bodhi Society and on behalf of every one present here I offer him a most cordial and respectful welcome. His Excellency is one of the greatest

national figures of modern China and a most devout Buddhist whose services to the cause of his country and religion have been inestimable. It is, therefore, a great privilege for us to be able to have him amidst us on this auspicious occasion. As I have already stated he has come on a goodwill mission to this country and I have no doubt that his mission will be an unqualified success.

We in India have nothing but the deepest regard and sympathy for China whose wonderful civilization, like that of India, goes back to thousands of years. India and China have been closely connected by ties of religion and cultural from very early times and those ties were further strengthened by the work of great Buddhists like Fa Hien and Huen Tsang of China and Bodhidharma, Kumarajeeva and others of India. It is a matter of great satisfaction that Buddhist leaders of modern China are continuing the old tradition by coming in personal contact with India. Only last year we had the privilege of welcoming His Holiness Tai Hsu who toured all over this great country and left an abiding impression of his charming personality. The visit of His Excellency Tai Chi Tao will further help

to strengthen those connections established by His Holiness. As we think of China and have occasion to meet her noble sons like our Chairman, we are sadly reminded of the crisis through which she is passing to-day. When we read of her heroic struggle for the maintenance of her independence, we are filled with admiration at the courage, resourcefulness and indomitable will of the Chinese people. I can assure His Excellency that the sympathies of all in India are with China and it is our earnest hope that she will come out of the present struggle more united and prosperous than ever before so that she may contribute her share to the progress of the world.

I have also great pleasure in offering a warm welcome to the Hon. Mr. D. S. Senanayake, the Hon. Mr. S. W. R. Dias Bandaranayake and Mrs. Bandaranayake who have so kindly accepted our invitation to attend this function in spite of their heavy programme of work connected with the negotiations they were carrying on with the Government of India. Messrs. Senanayake and Bandaranayake occupy prominent places in the public life of Ceylon, and their presence on this occasion is a matter of great happiness to us. The relations between India and Ceylon are so close and intimate, all well-wishers of both countries will no doubt wish complete success to the mission of these two eminent visitors from Lanka.

It is customary for the General Secretary to give an account of the

Society's work during the year but as there are a good number of speakers and you are no doubt waiting to hear the distinguished visitors from abroad, I shall not detain you very long. I may say at the outset that in spite of various difficulties, chiefly financial, which we had to undergo during this year, the Society's multifarious activities have not only continued uninterrupted but the field of work has been widened.

The outstanding event of the year has been the transfer of the Bahujana Vihara in Bombay to the Maha Bodhi Society. This Vihara was erected by Seth Jugal Kishoreji Birla at the request of Prof. Dharmnanda Kosambi for the benefit of the public in general. It was managed by the Professor himself but as he desired to retire, the Society was requested to take charge last August. Accordingly we have accepted the gift and have sent Revd. H. Dhammananda to be there. It is our hope that in due course the Bahujana Vihara will develop into an important centre of Buddhist work. Our thanks are due to Professor Kosambi and Seth Jugal Kishore Birla for the confidence they have reposed in the Society. For the present the existing Trustees will continue to function, but the actual management of the Vihara will be left to the Maha Bodhi Society through its General Secretary who joins the Board of Trustees. In this connection I am glad to announce that Professor Kosambi has arrived at

Sarnath and is co-operating with us in our work here. One of the pioneer Indian scholars to study Pali in Ceylon, Prof. Kosambi has done much useful work for the study and spread of Pali literature. His knowledge of this language and of the abstruse subject of Abhidhamma is unrivalled. The loss to Bombay is, therefore, our gain, and while we wish him a well earned rest at Sarnath, we have no doubt that he will always be ready to assist students who come here to study Buddhism.

The educational activities at Sarnath are progressing well though numerous obstacles have yet to be overcome. Rev. Jagadish Kashyapa, M.A., who worked as the Head Master of the Maha Bodhi Vidyalaya for a number of years has resigned from his post recently. During his Headmastership the School made rapid strides and I take this opportunity to convey to him the Society's grateful thanks for his valuable services. He was not a Head Master in the ordinary sense of the word but one of us who had the interest of the school solely at heart in all his activities. Though we regret to lose his services for the School, we are happy that he is again able to devote his abilities in the field of Pali literature.

Upto now we have been able to erect only seven rooms of the school building though our scheme is to erect 24 rooms so that it may accommodate all our educational institutions. The following ladies and

gentlemen have donated a room each:—

Senator U Thwin,
Mr. C. V. Galiara and
U Ba Win.

Daw Goon and others have paid Rs. 900/- out of their promised donation of Rs. 1800/-. The Hon. U Pu, Ex-Premier of Burma, has sent Rs. 750/-. Ceylon pilgrim party headed by Mr. Rajah Hewavitarne have paid Rs. 800/-. The cost of building a room is Rs. 1800/-. I make a fervent appeal to our friends to help us to complete this urgent piece of work.

The Maha Bodhi Free Dispensary at Sarnath is continuing its useful work of healing the sick of Sarnath and its neighbourhood. We are thankful to the United Provinces Government for the grant sanctioned for this work. Mr. Naidu of Jamshedpur is generously contributing Rs. 5/- every month for the maintenance of the dispensary.

Our publication activities have been going on unceasingly during the year. The most important publication has been the Pāli Mahāvyaṅgarāna compiled by Bhikkhu Jagadish Kashyapa. Written in Hindi with a valuable introduction dealing on the origin and home of Pali, this is the best Pali Grammar so far written in any language. Students of Pali are grateful to the learned author for his valuable pioneer work, as they will now be able to study the sacred language in their own mother tongue.

"Gospel of Love" written by Miss A. C. Albers has been much appreciated. It would be an excellent text book for Buddhist schools. The second edition of the Hindi translation of Dhammapada by Revd. Ananda Kausalyayana is now in the press. The rapidity with which the first edition has been sold out gives us great satisfaction. Our Hindi monthly "Dharmaduta" had to cease publication most regretfully owing to lack of funds. It was a most useful magazine but until we receive some more help towards our publication fund, we cannot undertake its republication.

The Rest House at Nautanwa for the use of pilgrims going to Lumbini is complete. Revd. K. Sirinivasa Thera has been mainly responsible for the successful completion of this work. We hope the Government of Nepal will improve the road from Nautanwa to Lumbini so that the pilgrims may be able to use this route in future.

Centres at Gaya, Delhi, Calicut and Madras are working smoothly. Under the auspices of the Calicut centre a school is being established at Tanoor. Seth Jugal Kishoreji Birla is generously bearing the cost of the building.

Delhi centre is in charge of Revd. Nyanasiri Oggayana while Revd. Dharmaskhanda is looking after the Calicut work. Revd. N. Somananda is at Madras.

Not even a summary of the Society's work would be complete without a reference to the all important Buddhagaya Temple ques-

tion. In spite of nearly fifty years of agitation on the part of the Buddhists, this intolerable wrong of allowing the most sacred shrine of the Buddhists to be usurped by the Mahant of Buddhagaya, has not been righted. We have continued to press the claims of the Buddhists but the Government is not likely to deal with such domestic questions till the present war is over. We must not, however, slacken our efforts. This question will have to be solved to the satisfaction of the Buddhists of the world.

Next year our Society will be completing fifty years of its work for the revival of Buddhism in India and its spread all over the world. It is not for us to speak about the Society's achievements. Its sustained efforts during this long period will be judged and appraised by future historians and given its proper place. Though Buddhism has neither been fully revived in India nor it has been spread throughout the world in any large scale, there is no doubt that our Society's work has contributed greatly towards the fulfilment of these objects. To those of us who have taken some part in this work, the occasion is of great significance and joy. It is, therefore, the wish of the members and all well-wishers of the Buddhist movement to mark the event with some kind of special celebration. In accordance with this general desire, a committee with Sir Manmatha Nath Mukherji as Chairman has been appointed in Calcutta to make the necessary arrangements. Dr. Kalidas Nag, lecturer of the

Calcutta University, and a well-known citizen of Calcutta, has been elected Secretary. All who know his enthusiasm and great organising abilities will feel confident that the celebration is in capable hands. Sir S. Radhakrishnan, Senator U Thwin, Maharajadhiraj Bahadur of Burdwan, Sir D. B. Jayatilaka and others have already joined the Jubilee committee. Membership fee of the committee is Rs. 10/-. Donor members will pay Rs. 100/- and upwards. The provisional programme of celebration is as follows :—

1. To publish a commemoration volume, the Golden Book of Buddhism, with contributions from distinguished writers, social workers and thought leaders of different countries. It will contain :—

- (a) Essays and studies on Buddhist religion and culture.
- (b) A brief history of the spread of Buddhist ideas and thought in the modern world.
- (c) A life sketch of the Ven'ble Devamitta Dharmapala, the founder General Secretary of the Maha Bodhi Society.

2. To convene a World Peace Congress in Calcutta with Ahimsa (non-Violence), the cardinal principle of Buddhism as the basis of discussion in the function.

3. To hold an exhibition in Calcutta of Buddhist Art, literature, etc. with special reference to Buddhist countries in Asia, Europe and America.

4. To organize tours through the sacred sites and historic monuments of Buddhism in India, Burma and Ceylon.

The above is an ambitious programme but if all friends of the Maha Bodhi Society co-operate with us, the organisers will be able to make the event a success. I would, therefore, suggest to all friends to join the committee either as members or donors. Ceylon Maha Bodhi Society is observing the occasion in May next and the Indian Maha Bodhi Society somewhere in December, 1941. We cordially invite you to attend the celebration in both places.

In conclusion I thank you once again for your presence here to-day and for the encouragement you have given us.





HOLY RELICS PROCESSION AT SARNATH.
His Excellency Tai Chi Tao is sitting on the first elephant with the Relic Casket
in his hands.

NOTES AND NEWS

His Excellency Tai Chi Tao.

His Excellency Tai Chi Tao, President of the Examination Yuan of the Chinese National Government, who was on a goodwill mission to India, left Calcutta for Chungking on the 14th December morning after a strenuous tour in India lasting over a month. His Excellency visited most of the great cities and met leading officials and non-officials. A devout Buddhist, he did not forget to make a pilgrimage to the Buddhist sacred places in spite of the inconveniences of travel. Mr. Devapriya Valisinha accompanied the mission during their visit to the holy places. His Excellency and party were given enthusiastic welcomes wherever they went. Municipalities, District Boards and various other organisations vied with one another in giving addresses and showing other marks of respect to the distinguished visitors. His Excellency's charming personality won the hearts of those who had come in contact with him. A true representative of the culture of China, he has left behind an abiding impression on the Indian people, which will strengthen the bonds of friendship already existing between the two countries. His Excellency is not only a statesman holding a high position in the Government of China but also an accomplished painter, poet and scholar. In the course of the tour he wrote a

number of poems which he presented to various organisations as souvenirs. The Maha Bodhi Society was the recipient of a long poem composed while he was at Sarnath.

We are thankful to His Excellency for presiding over the ninth Anniversary of the Mulagandhakuti Vihara, the success of which was mainly due to his presence. We are also thankful for the generous donation he had given to our Society. We wish His Excellency and party a safe return, long life and happiness.

* * * *

Chinese Mission visits the Headquarters of the Maha Bodhi Society.

His Excellency Tai Chi Tao and other members of the Chinese goodwill mission visited the Headquarters of the Maha Bodhi Society on the 13th December at 10-30 A.M. They were received by Mr. Devapriya Valisinha, General Secretary, Dr. Kalidas Nag, and other members of the Society. After His Excellency had offered flowers and worshipped in the Vihara the Bhikkhus headed by Ven. Pandita Sorata Thera, Vice-Principal of the Vidyodaya Pirivena, Colombo, chanted Mangala Sutta as a benediction. He was then shown round the Library where he signed the visitor's book and gave a donation of Rs. 200/-.

In the afternoon the General Secretary of the Maha Bodhi Society entertained His Excellency and party at a farewell luncheon in the Grand Hotel. Besides His Excellency and party, the following were present :— Mr. C. C. Huang, Consul General for China ; Mr. Syama Prasad Mookerjee, Ex-Vice-Chancellor of the Calcutta University ; Dr. S. N. Das Gupta, Principal, Sanskrit College ; Mr. J. Choudhury, Bar-at-Law ; Prof. Benoy Kumar Sarkar ; Dr. Kalidas Nag ; Dr. U. N. Ghoshal ; Mr. P. K. Das ; Prof. Tan Yun Shan ; Dr. M. R. Soft ; Mr. S. N. Rudra, Bar-at-Law ; Dr. Arabinda Barua, Bar-at-Law ; Messrs. T. C. De Silva, R. Kannangara and T. Vimalananda.

Dr. Kalidas Nag in wishing His Excellency a safe return to China stressed on the cultural relations which have existed between the two countries. The visit of His Excellency and party had strengthened those relations. In conclusion he requested His Excellency's co-operation in the forthcoming Jubilee of the Maha Bodhi Society.

His Excellency in his reply thanked the General Secretary for the hospitality shown to him. He said that he was taking with him very happy recollections of his stay in India. He had been the recipient of every courtesy and hospitality while in India. Speaking of his impressions of India, he said that the first thing that attracted his notice when he first came to Calcutta was the freedom allowed to cows and bulls in its streets. The freedom allowed to

these animals showed the true spirit of India. India was great and it was why India produced Buddha, the greatest saviour of mankind. In conclusion His Excellency read a short prayer which the Chinese Buddhists say before their meals the underlying idea of which was to remember the poor and the needy in the midst of plenty. The strength obtained by partaking good food was to be dedicated to the service of humanity.

* * * *

Dharmaduta.

From the many requests made to us to revive "Dharmaduta", the Hindi monthly of the Society issued from Sarnath, Benares, we are glad to know that it has been widely appreciated. At the ninth Anniversary of the Mulagandhakuti Vihara Mr. M. V. R. Naidu of Jamshedpur who is giving a monthly donation of Rs. 5/- towards the maintenance of the Free Dispensary at Sarnath, offered a contribution of Rs. 10/- per month for one year for this purpose. We greatly appreciate his generosity. We would be glad to restart the journal if a few other friends like Mr. Naidu would help us to meet the loss incurred in the publication. All communications in this connection should be addressed to Revd. Ananda Kausalyayana, Sarnath, Benares.

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Indo-Ceylon Relations.

Under the auspices of the Maha Bodhi Society the Hon. Mr. D. S.

Senanayake, Minister of Agriculture, and the Hon. Mr. S. W. R. Dias Bandaranayake, Minister of Local Self-Government, Ceylon, addressed a largely attended meeting in the Society's Hall in Calcutta on the subject of Indo-Ceylon relations. The audience had an opportunity of knowing the true situation in the Island from the two Ministers who were in a position to speak with authority on the subject.

* * *

New Volume of the "Maha Bodhi".

With this number the "Maha Bodhi" complete the 48th volume. We are taking this opportunity to convey our thanks to our readers, contributors and friends who have co-operated with us in the work of this journal during the year. We trust that their continued co-operation will be extended to us during the coming year.



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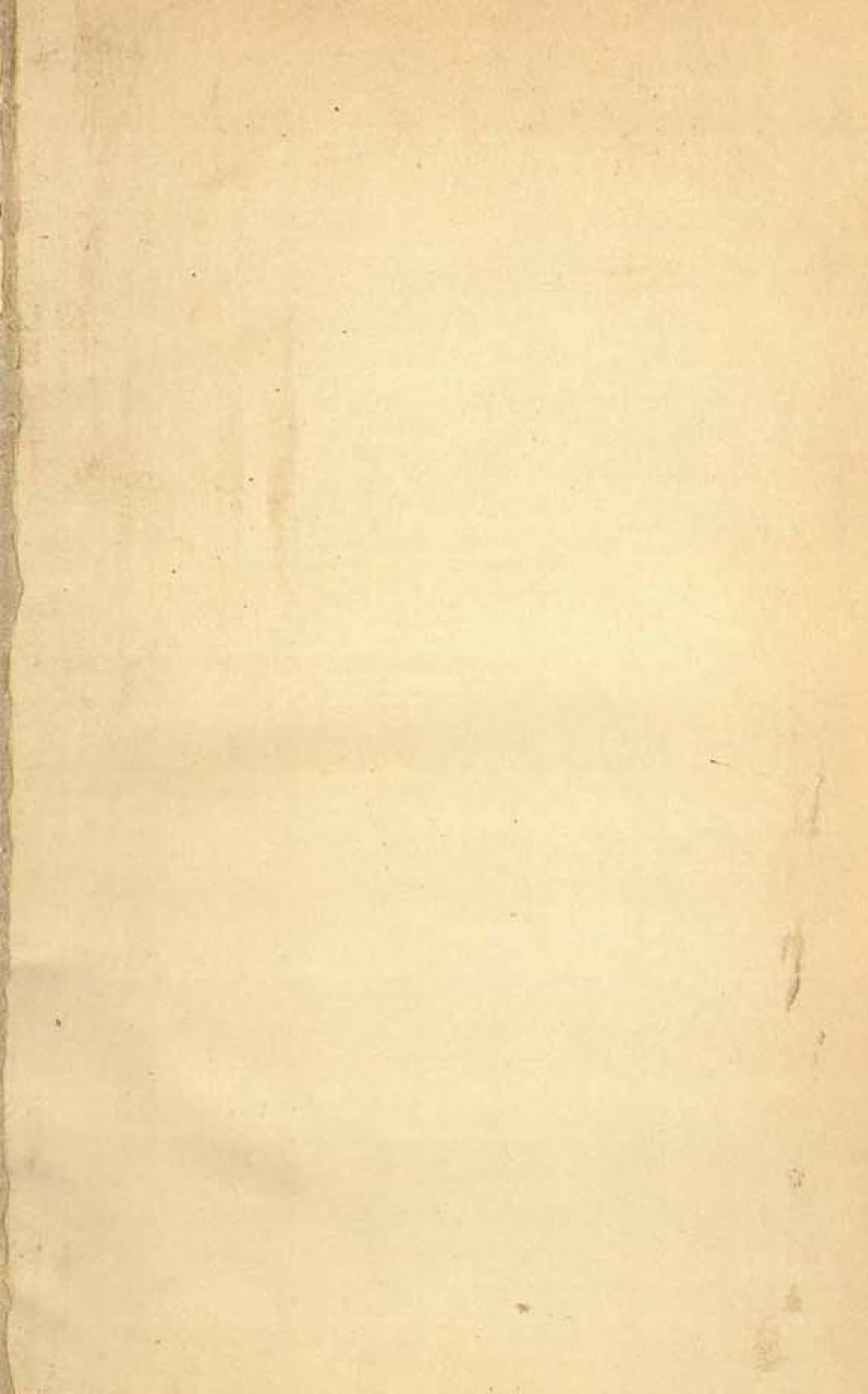
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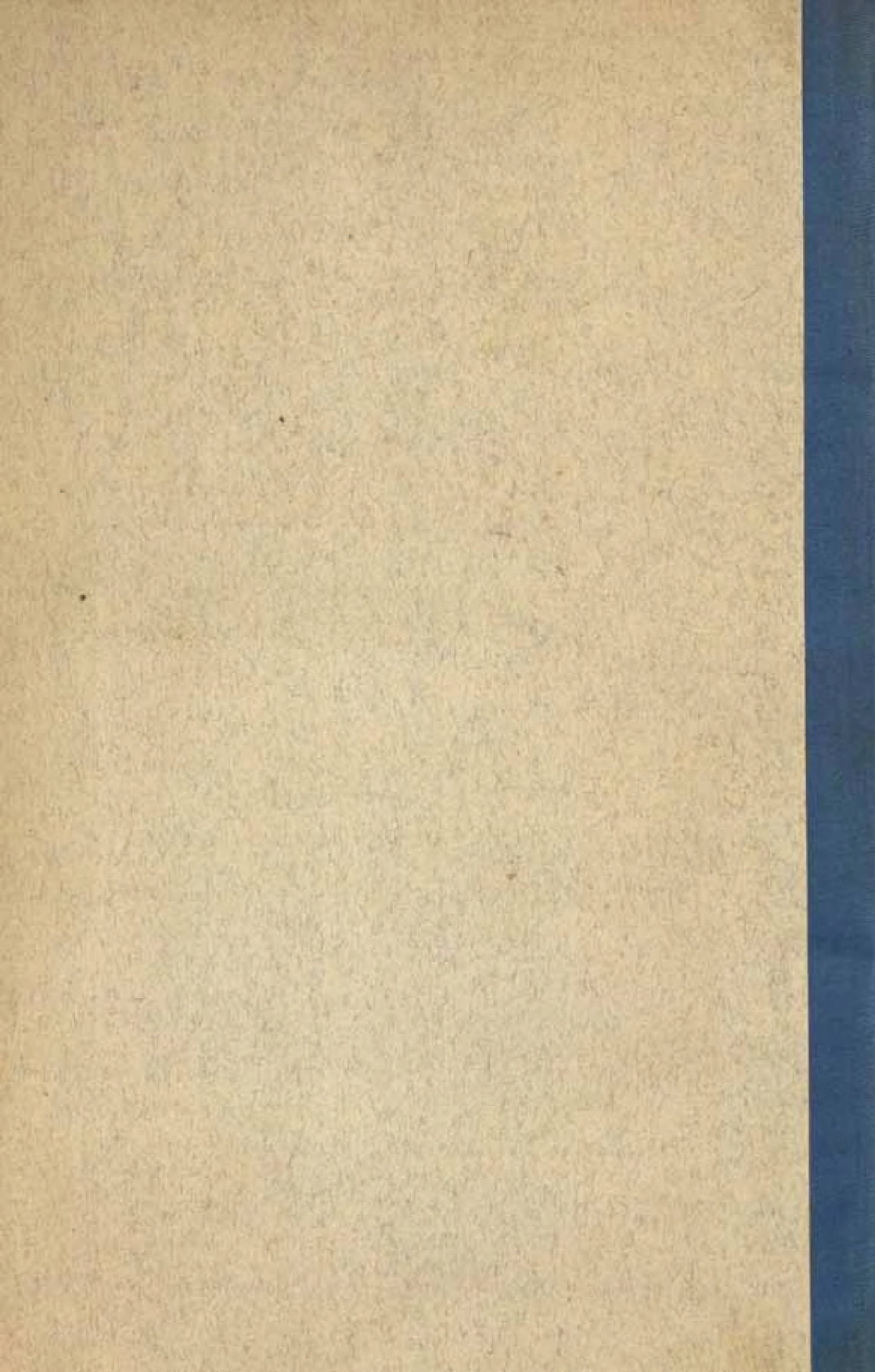
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